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THE UNIVERSITY OF NEBRASKA
DEPARTMENT OF
POLITICAL SCIENCE AND SOCIOLOGY

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SOCIAL PSYCHOLOGY
An Analytical Reference Syllabus

BY
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PREFATORY NOTE.

Among teachers of experience the conviction is deepening that social psychology is by far the most practical, the most fruitful, division of sociological science. Social psychology is applied sociology at its best. In fact, the subject as presented in this outline, besides other matter, embraces in substance or in principle all that Professor Ward has discussed in his admirable *Applied Sociology*. Furthermore, the appearance within a twelve-month of Ross's *Social Psychology*, Davis's *Psychological Interpretations*, McDougall's *Social Psychology*, and Cooley's *Social Organization* has made comparatively easy the analysis of the materials for academic study. These works supplement one another in various ways. For instance, the books of McDougall and Ross have nothing in common except the title, since the former drops the subject where the latter takes it up; while neither of these writers, except in passing, touches the historical foundations with which in so helpful a way the monograph of Davis is concerned.

The *Social Psychology* of Professor Ross possesses the well-known characteristics of the author's fascinating style and originality of illustration. The point of view is essentially that of Tarde; for the subject-matter is restricted mainly to the general field of suggestion-imitation. But Ross's analysis is more complete, and, through his fertility in up-to-date examples, he deals far more effectively with the actualities of modern social life. Logically, it must be confessed, Dr. Ross has not covered the entire ground of social psychology. His definition hardly embraces all the psychic phenomena of group-life. Nevertheless his narrower conception of the subject favors an economic division of labor. A broader treatment might include much that necessarily is treated in "general sociology," which, of course,

is chiefly psychological in character. The more restricted treatment has at least the offsetting advantage of directing attention to the really practical part of social psychology.

Still, when all is said, a well-balanced course of study must somewhat transcend the limits of Dr. Ross's book. Accordingly the first chapter of this syllabus, comprising six sections, deals with the "characteristics of social psychology," including its historical development. Here Dr. Davis's important work has been of distinct service. The second chapter and part of the third, constituting sections VII to XVIII inclusive, closely follow Dr. Ross's analysis, except that here and there supplementary topics have been introduced and fuller references supplied. Two rather elaborate outlines, sections XIX and XX, complete the text; for the great problems with which they deal are coming more and more to command the earnest attention of thoughtful men.

It is hoped that the "Select Bibliography" may prove useful in organizing more intensive studies.

GEORGE ELLIOTT HOWARD.

Lincoln, November 16, 1909.

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SOCIAL PSYCHOLOGY.

2 3 4 5 5 CHAPTER I.

CHARACTERISTICS OF SOCIAL PSYCHOLOGY.

SECTION I. RISE OF PSYCHOLOGICAL SOCIOLOGY: THE CONCEPTION OF SOCIAL UNITY.

I. The Forerunners: Genesis of the Idea of a Social Psychic Unity.

1. Auguste Comte (Davis, *Psychological Interpretations*, 15-21).
 - a. His psychological law of the three states or stages in the history of the human mind (Comte, *Philosophie positive*, I, 2 ff.; *idem*, Martineau's ed., I, 2 ff.; *idem*, *Positive Polity*, *passim*).
 - b. His conception of psychology ("transcendental biology") in his hierarchy of the sciences; and of the relation of sociology to psychology (Comte, *Positive Philosophy*, Martineau's ed., I, 15 ff., II, 93 ff.; *idem*, *Positive Polity*, II, 1851 ff. Cf. Davis, *op. cit.*, 17-18).
 - c. He recognizes the affective faculty, the feelings, as "the prime motives of the mind" (Davis, *op. cit.*, 18-19; Comte, *Philosophie positive*, 5th ed., III, leçon 45; *idem*, *Positive Polity*, I, 542-43, 550, III, 55 ff., 57; Martineau, *op. cit.*, I, chap. vi).
 - d. Real meaning of Comte's idea of "The Great Being" or social unity (Davis, *op. cit.*, 20-21).
2. Herbert Spencer.
 - a. The need of a knowledge of psychology in social life accented in his *Study of Sociology*, chap. xv.
 - b. Emphasis of factors of mind and environment in his *Principles of Sociology*, especially Part I (Ward, *Dynamic Sociology*, I, 206 ff.; Davis, *op. cit.*, 22-25).
 - c. His doctrine of "correspondence": he "correlates social type with mental type, but rarely psychic process with social process" (Davis, *op. cit.*, 24).

3. George Henry Lewes and the first clear conception of a "general mind" (*Problems of Life and Mind*, 3d series, I, 159-70, 1st series, I, 101 ff., 115 ff., 146 ff. Cf. Davis, *op. cit.*, 25-26).
4. E. De Roberty: holds that the most important basis of psychology is sociological (*La sociologie*, 188, 201 ff.; Davis, *op. cit.*, 26-27).
5. Hegel and the doctrine of "imminent ideas" in the evolution of peoples.
6. Moritz Lazarus and H. Steinhal and the first conception of Folk-Psychology (for their bibliography, see Davis, *op. cit.*, 28 ff.).
 - a. Earliest clear conception of a science of the "collective mind."
 - b. Steinhal's analysis of psychology as a whole, 1887 (Davis, *op. cit.*, 28-32).
 - 1) General psychology: the science of the mechanism of ideas, feelings, and impulses.
 - 2) Folk psychology: dealing with communal psychic life.
 - 3) Individual psychology: science of the individual mind.
 - c. Their conception of a "Volk" and of a "Volksgeist," 1860; abstract not experimental method (*Zeitschrift für Völker-Psychologie*, III, 385-486).

II. The Modern Builders of Systematic Psychological Sociology.

1. Lester Frank Ward: his pioneer system of psychological sociology, 1883-1906 (on Ward, compare Dealey, *Sociology*, 78-80).
 - a. His powerful influence in freeing sociology from the biological or "organicist" theory.
 - b. Yet his sociology is sanely "dualistic," recognizing biological and physical as well as psychic phenomena (on "dualism," see Ward, *Pure Sociology*, chaps. v, x; *idem*, *Dynamic Sociology*, I, chap. v; Dealey and Ward, *Text-Book*, chap. vii; Small, *General Sociology*, 79-90; Giddings, *Principles*, 363-99; Ellwood, in *A. J. S.*, IV, 657-58).
 - c. Great importance of his psychology of the "social forces" or desires; of the feelings as the "dynamic

agent" and of the intellect as the "directive agent" in social achievement (see the detailed analysis of Ward's psychology of the social forces in Howard, *General Sociology*, 32-35).

- d. His masterly application of psychic principles in his *Applied Sociology* (1906).
2. Franklin H. Giddings: psychological basis of his system.
 - a. Like that of Ward, Giddings's sociology is scientifically "dualistic"; but it lays strong accent on psychic forces.
 - b. His basic analysis of the genetic social process (Giddings, *Principles*, 17 ff.; *idem*, *Elements*, 119 ff.; *idem*, *Inductive Sociology*, 91 ff.; *idem*, *Descriptive and Historical Sociology*, 275 ff.; *idem*, in *A. J. S.*, X, 164-66; or the same in *Congress of Arts and Science*, V, 790-91. Cf. especially Davis, *op. cit.*, 46-49; and the criticism by McDougall, *Social Psychology*, 298-300).
 - 1) "Like response to the same given stimulus," producing "organic sympathy," then "reflective sympathy," resulting in
 - 2) "Consciousness of kind": the "original and elementary subjective fact in society"; "the only social consciousness." It produces
 - 3) "Concerted volition."
 - c. Great value of his exposition of "social process, law and cause" (*Principles*, 361-422).
3. Émile Durkheim and the doctrine of "social constraint" (see his *De la division du travail social*; and his *Les règles de la méthode sociologique*. Cf. Davis, *op. cit.*, 49-52; *idem*, *Gabriel Tarde*, 98-99).
 - a. Lays too great stress on the "social mind" as the dynamic agent.
 - b. Neglects the influence of the "one on the many."
4. Albion W. Small: he recognizes that the "final terms in the social process are the psychic facts which occur in the individuals that carry on the process" (see his *General Sociology*, 618-25, especially 624; and compare Tufts, "Social Psychology in Small's *General Sociology*," in *Psychological Bulletin*, II, 393-98).
5. To what extent is a psychic social unity recognized by

Ratzenhofer and the other "struggle" sociologists; and by Lilienfeld, Roberty, and the other "biological" sociologists? (Cf. Davis, *Interpretations*, 38-40).

III. Descriptive Social Psychology: Various Interpretations of Folk Psychology or National Psychic Unity (Davis, *Interpretations*, 34-38, 42-45).

1. Hugo Münsterberg: his *The Americans* (1904).
2. Émile Boutmy.
 - a. His *Essai d'une psychologie politique du peuple anglais au XIX^e siècle* (1901).
 - b. His *Eléments d'une psychologie politique du peuple américain* (1902).
3. Alfred Fouillée.
 - a. His *Psychologie du peuple français* (2d ed., 1898).
 - b. His *Esquisse psychologique des peuples européens* (2d ed., 1903).
 - c. For his other works, see Section III below.
4. Alexis de Tocqueville: his *Democracy in America* (1835).
5. James Bryce: his *American Commonwealth* (1888).
6. Charles Dickens: his *American Notes* (1842).
7. For further illustration of the rise of folk psychology and the conception of social unity, see below, Section III.

SECTION II. RISE OF PSYCHOLOGICAL SOCIOLOGY: THE CONCEPTION OF SOCIAL PERSONALITY.

I. General Sociological Results of Child-Study, Physical and Mental.

1. By Froebel and Herbart.
2. By Preyer, Perez, Hall, Barnes, and others.

II. General Sociological Results of the Study of Self by the Genetic Psychologists.

1. J. M. Baldwin and the "dialectic of personal growth"; great value of this conception for sociology (Baldwin, *Social and Ethical Interpretations in Mental Development*, 13 ff., *passim*; *idem*, *Mental Development in the Child and the Race*, 334 ff. Cf. Davis, *Interpretations*, 53 ff.).
 - a. The "projective" stage.
 - b. The "subjective" stage.

c. The "ejective" stage: the "social self is born."

d. The "dialectic of social growth" (*Social and Ethical Interpretations*, 539 ff.).

2. William James and the conception of progressive mental dichotomy.

a. Each of us divides all experience into the "self" and the "not-self"; but

b. "Each of us dichotomizes the universe in a different way."

3. Josiah Royce and the conception of the social origin of the distinction between the "self" and the "not-self" (Royce, *The World and the Individual*, 2d series, chap. iv, 155-204 ("physical and social reality"), chap. vi, 245-77 ("the human self"); *idem*, *Good and Evil*, Preface, and chaps. vii, viii).

4. Avenarius and the theory of mental "introjection" (Avenarius, *Der menschliche Weltbegriff*, 32 ff.; Baldwin, *Mental Development*, 339; *idem*, *Social and Ethical Interpretations*, 15, note, 581-85).

III. General Results of the Study of Personality by the Genetic Social Psychologists.

1. E. A. Ross and the conception of the "octave of stages of collective individuality" (Ross, in *A. J. S.*, X, 460 ff.; or the same in *Congress of Arts and Science*, V, 872 ff.).

2. Charles H. Cooley and the development of the social person (Cooley, *Human Nature and the Social Order*, 1902; *idem*, "A study of the early Use of Self-Words by a Child," in *Psychological Review*, Nov., 1908; *idem*, *Social Organization*, 1909. This last work is reviewed in *The Nation*, LXXXIX, 165-66. With Cooley, read Hobhouse, *Morals in Evolution*, I, 364-75, on the genesis of the inter-relation of society and the social personality).

a. Sociology is the science of personal intercourse.

1) In its primary aspects: the "individual."

2) In its secondary aspects: groups.

b. Sociology must concern itself especially with man-to-man relations or associations (Cooley, *Human Nature and the Social Order*, particularly 1-13, 79-101).

- 1) The social person is a "psychic fact"; a "group of sentiments attached to some symbol"; the "social self is simply an idea, or system of ideas, drawn from communicative life, that the mind cherishes as its own"; and "every cherished idea is a self" (Cooley, *op. cit.*, 147, 185. Cf. Royce, *World and Individual*, II, 272; Simmel, *Soziologie*, 767; Davis, *Interpretations*, 59-60).
- 2) Society "in its immediate aspect is a relation among personal ideas"; "social consciousness, or awareness of society, is inseparable from self-consciousness" (Cooley, *Social Organization*, 5).
 - c. "Suggestion and choice."
 - d. "Sociability and personal ideas."
 - e. "Sympathy or communion as an aspect of society."
 - f. "Primary groups" and "primary ideals" (Cooley, *Social Organization*, 23-57).
 - g. "Communication" (Cooley, *op. cit.*, 61-103).
 - h. "The theory of public opinion" (Cooley, *op. cit.*, 121 ff.).
3. William McDougall's theory of the evolution of personality, the self-regarding sentiment, and social idealism (*Social Psychology*, 174 ff., 209 ff.).
4. Benjamin Kidd (*Individualism and After*, 1908).
5. E. F. B. Fell's theory of "personalism" (*The Foundations of Liberty*, 1908). Insists that man is not chiefly social; but his social nature and relations are subordinate to his extra-social or divine relations.
6. J. A. Leighton ("The Psychological Self and the Actual Personality," in *Philosophical Review*, XIV, 669-83; "Ethics, sociology, and personality," in *ibid.*, XV, 494-510).
7. Michael M. Davis's resulting analysis of the development of social units (*Psychological Interpretations of Society*, 61-64).

SECTION III. THE PROBLEMS OF A SOCIAL MIND ("Social Consciousness," "Public Opinion," "General Will," "Social Will," "General Mind").

- I. Two Extreme Views (Davis, *Psychological Interpretations of Society*, 65-66).

1. That of Émile Durkheim: in effect he holds that the social-psychic phenomena which are called "social mind" "have an existence in themselves independently of their individual manifestations."
2. That of Herman Paul: he denies existence of "the mind of a community" (*Principles of the History of Language*, Eng. ed., 1888, p. xxxviii).

II. An Enlightening Debate.

1. Charles A. Ellwood holds that society is a psychic unity.
 - a. Thus there is a social mind—social consciousness.
 - b. But not social self-consciousness; for "social consciousness" is a part of "individual consciousness" just as self-consciousness is ("Prolegomena to Social Psychology," in *A. J. S.*, IV, 656-65, 807-22, V, 98-109, 220-27; *idem*, "Is Society a Psychological Unity?" in *A. J. S.*, X, 666-71, replying to Romanzo Adams).
2. Romanzo Adams holds that the unity of society is "purely objective, and, hence, not psychic" ("The Nature of the Social Unity," in *A. J. S.*, X, 208-27).

III. Franklin H. Giddings's Conception of Social Mind and Social Consciousness (*Principles*, 17, 132-52). See above, Section I, and the references there given.

IV. George E. Vincent's View (*Social Mind and Education*, 1897. See Adams, *op. cit.*, 223 ff.).

V. Charles H. Cooley's Teaching (*Social Organization*, 3 ff., 107 ff.; *idem*, *Human Nature and the Social Order*, 17-20; especially, "Social Consciousness," with discussion, in *A. J. S.*, XII, 1907, 675-94; or the same in American Sociological Society, *Publications*, I, 97-116).

VI. Wilhelm Wundt's Theory of the Social Mind or *Volkseele* (*Völkerpsychologie*, I, 1 ff. Cf. Davis, *Psychological Interpretations*, 42-44).

VII. Alfred Fouillée's Contributions.

1. "Every individual consciousness is . . . a social consciousness" (*La science sociale contemporaine*, 1885, p. 226).
2. His doctrine of "idea forces"; compare with Ward's doctrine of the desires as social forces (Fouillée, *La psychologie des idées-forces*, 1893; *idem*, *L'évolution*

nisme des idées-forces, 1898. Cf. Davis, *Interpretations*, 44-45).

VIII. William McDougall's View (*Social Psychology*, 174 ff., 209 ff., *passim*. Cf. Section III, above).

IX. The Ward-Schopenhauer Doctrine of the Will and its Consequences for the Conception of the Social Will (Ward, *Psychic Factors*, 59-62, 30-35, 50-58; Schopenhauer, *Welt als Wille*, I, 131, *passim*. Compare the conception of "volition" offered by McDougall, *Social Psychology*, 228 ff., 249 ff., 175 ff.).

X. Davis's Analysis of the Social Mind (*Psychological Interpretations*, 67 ff.).

REFERENCES.

Ellwood and Adams, as above cited; Ward, *Psychic Factors*, 30-70, on "will," "soul," "conative faculty," "philosophy of desire"; *idem*, *Pure Sociology*, 119 ff., 136-44; Dealey and Ward, *Text-Book of Sociology*, 60-75; Giddings, *Elements*, 119-28; *idem*, *Principles*, 17, 72, 132-52; *idem*, *Descriptive and Historical Sociology*, 124-85, 275 ff., 326 ff.; Vincent, as cited; Bosanquet, "The Reality of the General Will," in *International Journal of Ethics*, IV (1893), No. 3; Lewes, *Problems of Life and Mind*, 3d series, I, 159-70; Le Bon, *The Crowd*, 25 ff.; Lloyd, "The Social Will," in *A. J. S.*, VIII, 336-59; Cooley, *Social Organization*, 3 ff., 107 ff.; *idem*, *Human Nature and the Social Order*, 17-20 (social will); Shepard, "Public Opinion," in *A. J. S.*, XV, 32-60; Davis, "Public Opinion and Socialization," in *Psychological Interpretations*, 229-37; Coleman, *Social Ethics*, 111-71 ("social mind" and "social conscience").

SECTION IV. RISE OF SOCIAL PSYCHOLOGY AS A SPECIALIZED DIVISION OF PSYCHOLOGICAL SOCIOLOGY.

A. Various Special Contributions.

I. Baldwin (J. M.).

1. *Social and Ethical Interpretations in Mental Development* (3d ed., N. Y., 1902). Reviewed by Caldwell (W), in *A. J. S.*, V (1899-1900), 182-92; by Tufts, in *Psychological Review* (June, 1898); Dewey, in *Philosophical Review* (July, 1898); and these answered by Baldwin, *Interpretations*, 589 ff. A very important contribution to genetic social psychology, a field neglected by Tarde. This is supplemented by:
2. *Mental Development in the Child and the Race* (N. Y., 1895); and
3. *Fragments in Philosophy and Science* (N. Y., 1902), Essay IX.

II. Ellwood (Charles A.).

1. "Prolegomena to Social Psychology," in *A. J. S.*, IV (1898-1899), 656-65, 807-22, V (1899-1900), 98-109, 220-27. A strong discussion of the *unity* of society. Should be read with Adams's article; and it is supplemented by Ellwood's reply to Adams in *A. J. S.*, X (1904-1905), 666-671. See Section III above.
2. "A Psychological Theory of Revolutions," in *A. J. S.*, XI (1905-1906), 49-59.
3. "The Theory of Imitation," in *A. J. S.*, VI (1900-1901), 721-41. Should be read with Tarde.

III. Fogel (P. H.). "Metaphysical Elements in Sociology," in *A. J. S.*, X (1904-1905), 354-81, 501-30. Discussed by Hayes (E. C.), in *A. J. S.*, XI (1905-1906), 623-45.

IV. Le Bon (Gustave). Characteristics of his style and method; his exaggerations, his bias against socialism; his relation to Sighele and Tarde.

1. *The Crowd. A Study of the Popular Mind* (4th imp., London, 1903).
2. *The Psychology of Peoples* (N. Y., 1898).
3. *The Psychology of Socialism* (N. Y., 1899).

V. Sidis (Boris). *The Psychology of Suggestion* (N. Y., 1906). Compare on suggestion the works of Binet, Thomas, Ochrowski, and Vigoroux and Juquelier cited below in Section VII.VI. Carpenter (W. B.). *Mental Physiology* (1875). His principle of "expectancy" identical with "suggestion" (see Ward, in *Science*, N. S., XXVIII, 54).VII. Michailovsky. *The Heroes and the Crowd: Heroi i Tolpa* (1882, 1896). An anticipation of Tarde's teachings (see Ward, in *Science*, N. S., XXVIII, 54).VIII. Sumner (W. G.). *Folkways* (Boston, 1907). A mass of facts and generalizations available for illustration in social psychology.

IX. Tosti (Gustave). A disciple of Tarde.

1. "Social Psychology and Sociology," in *Psychological Review*, July, 1898.

2. "The Delusions of Durkheim's Sociological Objectivisms," in *A. J. S.*, IV (1898-1899), 171-77.

X. Vincent (George E.). *The Social Mind and Education* (N. Y., 1897. Reviewed in *A. J. S.*, IV, 99).

XI. Sighele (Scipio). Shares with Tarde the credit of developing the psychology of the *public* as opposed to that of the *crowd*; and he anticipated Le Bon in crowd-psychology (Cf. Davis, *Gabriel Tarde*, 35-36, notes).

1. *La foule criminelle* (Paris, 1892; 2d ed., 1901).
2. *Psychologie des sectes* (Paris, 1898).

XII. Simmel (Georg). One of the ablest and most scientific sociologists of Germany.

1. *Ueber sociale Differenzierung* (Liepzig, 1890).
2. "Superiority and Subordination as Subject-Matter of Sociology," in *A. J. S.*, II (1896-97), 167-89, 392-415.
3. "The Persistence of Social Groups," in *A. J. S.*, III (1897-1898), 622-98, 829-36, IV (1898-1899), 35-50.
4. "The Number of Members as Determining the Sociological Form of the Group," in *A. J. S.*, VIII (1902-1903), 1-46, 158-96.
5. *Einleitung in die Moralphilosophie* (1892). An important contribution to social ethics.
6. "The Sociology of Secrecy and Secret Societies," in *A. J. S.*, XI (1906), 441-98.
7. *Soziologie: Untersuchungen über die Formen der Gesellschaft* (Leipzig, 1908).

XIII. Thomas (W. I.). His excellent equipment, his originality.

1. "Province of Social Psychology," in *Congress of Arts and Science*, V, 860-68; also in *A. J. S.*, X, 445-55. One of the most suggestive discussions of the field which the future psychology of society may occupy.
2. "The Scope and the Method of Folk Psychology," in *A. J. S.*, I (1895-1896), 434-45.
3. "Psychology of Modesty and Clothing," in *A. J. S.*, V (1899-1900), 246-62; or in *Sex and Society*, 201-20.
4. "Psychology of Race-Prejudice," in *A. J. S.*, IX (1903-1904), 593-611.
5. "The Gaming Instinct," in *A. J. S.*, VI, 750-63.
6. *Sex and Society* (Chicago, 1907).

XIV. Ross (Edward A.). Characteristics of his style and method; independence and originality of conception; fertility of illustrations.

1. *Foundations of Sociology* (N. Y., 1905), chaps. v, vi, viii, ix (in part).
2. *Social Control* (N. Y., 1901). Highly original contribution to the psychology of society.
3. "Recent Problems of Social Psychology," in *Congress of Arts and Science*, V, 869-82; or in *A. J. S.*, X, 456-72. Best survey of the proper field of social psychology.
4. *Sin and Society* (Boston, 1907). A unique and luminous contribution to social ethics.

XV. Other Writers.

1. The great importance of Tarde for social psychology is accented below in Section V.
2. For the contributions of Adams, Cooley, Durkheim, Fouillée, Giddings, Small, Ward, Wundt, and others, see the preceding sections.

B. Systematic Works.

I. Davis (Michael M.). *Psychological Interpretations of Society* (N. Y., 1909).

1. "Section I: The Social Mind." An able historical and analytic account of the rise of social psychology.
2. "Section II: Social Function." A reprint, with modifications, of an earlier monograph on *Gabriel Tarde* (N. Y., 1906). An excellent comparative study of Tarde's writings and theories.
3. "Section III: Applications."

II. McDougall (William). *An introduction to Social Psychology* (Boston, 1909). An acute examination of the Mental Phenomena on which Social Psychology rests. Reviewed by Leuba, in *Mind*, XX (1909), 285-89.

1. Mistakes in the social sciences due to ignorance of psychology (pp. 1-18).
2. "Section I: The Mental Characters of Man of Primary Importance for his Life in Society" (pp. 19-264).
 - a. The instincts.
 - b. The sentiments and complex emotions; importance of the self-regarding sentiment.

c. The growth of self-consciousness; of the self-regarding sentiment.

d. The advance to the higher plane of social conduct.

e. Volition or the doctrine of conation.

3. "Section II: The Operation of the Primary Tendencies of the Human Mind in the Life of Societies" (pp. 265-351).

III. Ross (Edward A.). *Social Psychology: An Outline and Source Book* (N. Y., 1908).

1. Character and scope of the work (see Section VI below).
2. Contents of the work (analyzed in detail in the following sections of this syllabus).

SECTION V. THE THEORIES OF GABRIEL TARDE (1843-1903).

A. *Biography and Bibliography.*

I. Biography, Scientific and Professional.

1. Born at Sarlat, Dordogne, 1843. For 18 years at Sarlat he was "juge d'instruction."
2. Began writing for *Revue Philosophique*, 1880; first studies of repetition and imitation in that journal (1882-1884); published *La criminalité comparée* (1886; 2d ed., 1890); and *La philosophie pénale* (1890; 2d ed., 1891); and *Les lois de l'imitation* (1890).
3. Became head of Bureau of Statistics for Ministry of Justice at Paris, 1894-1900.
4. Lectures at Collège Libre des Sciences Sociales (1897); these published (1898) as *Les lois sociales*; and translated (1899).
5. Professor of Modern Philosophy in Collège de France, 1900-1903.

II. Tarde's writings.

1. The four principal books comprehending his system of sociology proper.
 - a. *Les lois de l'imitation* (1890; 2d ed., 1895; 3d ed., 1900; Eng. trans., 1903).
 - b. *La logique sociale* (1895).
 - c. *L'opposition universelle* (1897).
 - d. *Les lois sociales* (1898; Eng. trans, 1899).

2. Other works including at least 97 articles (see Davis, *Gabriel Tarde*, 111-17).

B. *Davis's Analysis of the Elements of Tarde's System* (*Gabriel Tarde*, 5-25, especially 17. Cf. the Prefaces to Parsons's trans. of *Laws of Imitation*).

I. "The Source of Social Actions is in Individual Initiatives Expressed in New Ideas and Procedures Called *Inventions*."

II. "The Essentially Social and Socializing Act is Imitation, By Which Inventions Become More or Less Socially Accepted and Socially Influential."

III. The Origin of an Invention is Influenced by:

1. "The inherent difficulty of combining mentally the ideas whose combination is the invention."
2. "The grades of innate mental ability in society."
3. "The social conditions favoring mental alertness and the expression of ability."
4. Query: Does Tarde neglect the influence of *prestige* and *social need* in origin of inventions? (see Davis, *Gabriel Tarde*, 13-14, 17, note; *idem*, *Psychological Interpretations*, 93-94, 97, note).

IV. "The Imitation of an Invention is Affected by:

1. "The *general* law that imitations spread from their initial center in geometrical progression, with regard to the number of persons affected."
2. "*Physical* and *biological* influences, including race characteristics; the general law being that 'imitations are refracted by their media.'"
3. "Social influences:
 - a. "Logical: the agreement or disagreement of the new invention with the inventions already more or less socially accepted (imitated)."
 - b. "Extra-logical:
 - 1) "Ideas are transmitted before means; imitation goes *ab interioribus ad exteriora*."
 - 2) "Imitation proceeds from the socially superior to the socially inferior."
 - 3) "Ages of custom, in which the past has peculiar prestige, alternate with ages of fashion, in which prestige is possessed by the novel and the foreign."

C. Suggestions for Critical Study of Tarde.

I. Tarde's Conception Of:

1. Motives as composed of quantitative or measurable
 - a. Beliefs and
 - b. Desires; while
2. Sensations are "individual and incommunicable states" (see the criticism by Davis, *Gabriel Tarde*, 18 ff., 26 ff.; *idem*, *Psychological Interpretations*, 99 ff., 107 ff.).

II. What is Imitation?

1. Its scope and limits (Davis, *Gabriel Tarde*, 48-64).
2. Imitation and suggestion in society (Davis, *Gabriel Tarde*, 65-88).

III. The Imperfections of Tarde's System.

IV. The Forerunners of Tarde (see the literature in Davis, *Gabriel Tarde*, 28 ff., and the footnotes; *idem*, *Psychological Interpretations*, 107-42).

V. For further consideration of Tarde's theories, see Sections XII-XIII, below.

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II. *Other Writers on Imitation*.—Cournot (A.), *L'enchaînement des idées fondamentales* (2 vols., Paris, 1861); Bagehot (W.), *Physics and Politics* (1st ed., 1872), on "Nation-making"; James (W.), "Great Men and Their Environment," in *Atlantic* (Aug. 1880); or the same in *Will to Believe* (N. Y., 1897); Royce (J.), "The Imitative Functions and Their Place in Human Nature," *Century*, XLVIII (1894), 137-45; Maine (H.), *Dissertations on Early Law and Custom* (1883), 284-85; and other writers mentioned by Davis, *Gabriel Tarde*, chap. ii. See also Royce, "Social Automatism and the Imitation Theory," in *Mind*, XXIV (1890), 167-75; Baldwin, "Dr. Bosanquet on Imitation," in *Psychological Review*, IX (1902), 597; Bosanquet's article relating to "Imitation," in *ibid.*, IX, 383; Ellwood, "The Theory of Imitation in Social Psychology," in *A. J. S.*, VI, 721; Kovalevsky, in *Annales de l'Inst. Internat. de Sociologie*, X (1903), 253; McDougall, *Social Psychology*, 90-120, 325-51.

SECTION VI. THE PROVINCE OF SOCIAL PSYCHOLOGY.

1. The Place of Social Psychology in General Psychology.

1. Individual psychology or intra-mental phenomena is the basis of social or inter-mental phenomena (Thomas, in *A. J. S.*, X, 455 ff.; Ellwood, in *A. J. S.*, IV, 656 ff., V, 98 ff.).

2. Ross's analysis of human psychology (*A. J. S.*, X, 456-72).

a. General psychology: dealing with that which is common to all minds.

1) Individual psychology: "concerned with mind as acted upon by things and experiences."

2) Inter-individual psychology: concerned with mind as acted upon by other minds. This belongs to social psychology.

b. Special psychology: "dealing with *differentia* which mark off one category of minds from another."

1) One section "determining the mental traits of anthropic varieties, such as races, sexes, ages, temperaments, types."

2) One section determining the mental traits of "societal varieties, such as nationalities, classes, culture-grades," etc. This also belongs to social psychology; and inquires how a person is "affected by variations in work, reward, mode of life, or tradition."

c. The resulting domain of social psychology.

1) The resulting problems of inter-individual psychology (*A. J. S.*, X, 457-68; or *Congress of Arts and Science*, V, 870-78).

a) Problems connected with personal relationship.

b) Problems connected with social groupings.

2) The resulting problems of "societal varieties" (nationalities, classes, etc.).

a) Those dealing with the *differentia* of peoples (*A. J. S.*, X, 468-70; or *Congress of Arts and Science*, V, 878-80).

b) Those dealing with class-types in each people (*A. J. S.*, X, 470 ff.; or *Congress of Arts and Science*, V, 880-82).

- 3) Thomas's survey of the typical problems comprised in the "Province of Social Psychology" (*A. J. S.*, X, 445-55; or the same in *Congress of Arts and Science*, V, 860 ff.).

II. Proposed Definitions of Social Psychology.

1. Thomas: the "Study of the individual mental processes in so far as they are conditioned by society, and the social processes in so far as they are conditioned by states of consciousness." Its province is the "examination of the interaction of individual consciousness and society, and the effect of the interaction on individual consciousness on the one hand and on society on the other" (*A. J. S.*, X, 445-46; or the same in *Congress of Arts and Science*, V, 860-61):
 - a. Hence social psychology may "make either the individual or society the object of attention at a given moment."
 - b. It is an "extension of individual psychology to the phenomena of 'collective life.'"
2. Külpe: the "science which treats of the mental phenomena dependent upon a community of individuals" (*Outlines of Psychology*, 7; cf. Ellwood, in *A. J. S.*, IV, 656).
3. Ellwood: an examination of the form or mechanism of "group psychical processes"; the "psychical phenomena pertaining to group-life as such"; an "interpretation of the psychical processes manifested in the growth and functioning of a group as a unity" (*A. J. S.*, IV, 456-57, V, 105-109).
 - a. Implies the existence of "inter-individual psychical processes": for example, the phenomena of revolution, mob-action, group-action, etc.
 - b. It does not offer a complete interpretation of society; but it offers the subjective as opposed to the objective interpretation.
 - c. Sociology is the "synthesis of the objective with the subjective interpretation of society." Accordingly, may there be a subjective or psychological philosophy of history? (see Ellwood in *A. J. S.*, IV, 658-60).
 - d. The "fundamental fact" in social psychology is therefore "social co-ordination" or group-functioning (action).

This is not to be confused with mere "co-operation" (Ellwood in *A. J. S.*, IV, 807-22; compare Giddings, *Elements*, 77-78).

- 1) Social or group habit; custom, organization, institution, social product.
 - 2) Crisis, transition, adaptation or accommodation.
- c. Theories of "social selection" (Ellwood, *A. J. S.*, IV, 820-22; Baldwin, *Social and Ethical Interpretations*, 183-85, 492 ff.).
4. Davis: "We may regard the *physical and biological conditions* of this co-operative action (*i. e.*, the "concerted action" of individuals in society); we may investigate the *forms of institutions* through which it passes; or we may look inwardly to the *feelings, thoughts, brain-states and impulses* which accompany, illuminate, and . . . guide the action. In the first case our sociology is biological or ethnological; in the second, historical and analytic; in the third, psychological" (*Psychological Interpretations*, 9-10).
 5. Ross: "Social psychology . . . studies the psychic planes and currents that come into existence among men in consequence of their association. It seeks to understand and account for those uniformities in feeling, belief, or volition—and hence in action—which are due to the interaction of human beings, *i. e.*, to social causes . . . Social psychology differs from sociology proper in that the former considers planes and currents, the latter groups and structures" (*Social Psychology*, 1-2. Compare his distinction between mob or crowd psychology and normal group psychology in *Foundations*, 8, 182, 257 ff.). Accordingly, it deals primarily with psychic parallelisms due to the action of mind upon mind; and but secondarily with psychic uniformities arising in non-psychic parallelisms. Examples:
 - a. Mental uniformities due to the action of epidemic or famine, flood or earthquake, are excluded.
 - b. Uniformities due to the action of common physical environment or similar conditions of life are likewise excluded.

- c. Query: Will strict acceptance of this definition, as illustrated under *a* and *b*, too much narrow and impoverish the field of social psychology?
- d. Problem: Contrary to Ross's view, should not so-called race mental traits be included?

III. Scope of Social Psychology. According to Ross, in Harmony with his Definition, it Comprises two Unequal Elements or Factors (*Social Psychology*, chap. i).

1. Social ascendancy: influence of the social environment (the many) on the one.
2. Individual ascendancy: influence of superior persons on the social environment (the many).
3. Examples of this dualism; and also of the psychic and non-psychic.
 - a. Chivalry: creation of its ideal.
 - b. Public or state education: the belief in it.
 - c. Status of slavery sentiment in 1860: three sources.
 - d. Religious confessions in Europe: three factors.
 - 1) Confession and race: Taylor's theory (*Origin of the Aryans*, 247-49): is this *social*?
 - 2) Influence of great men.
 - 3) Authority of numbers and tradition: is this *social*?
4. The respective rôles of affinity, imitation, sympathy, and rationality in the rise of uniformities (Adams, *Civilization and Decay*; Demolins, *Anglo-Saxon Superiority*, 170-201; Bose, *Hindu Civilization*, II, 123 ff; Gulick, *Evolution of the Japanese*; and illustrations in Ross, *Foundations*, chap. vi, 116 ff.; *idem*, *Social Psychology*, 9).

IV. Critical Estimate of the Value of Ross's Conception of Social Psychology (for reviews of his book, see Ellwood, in *Psychological Bulletin*, V, No. 12, Dec., 1908; Vincent in *A. J. S.*, XIV, 681-87; Ward, in *Science*, N. S., XXVIII, 54-56; Tufts, in *Journal of Philosophy, Psychology, and Scientific Methods*, 357-61; and *Edinburgh Review*, CCIX, 500-).

1. With Tarde, in effect, Ross confines the subject mainly to the general field of suggestion-imitation, but his analysis is more complete; while he deals more effectively than does Tarde with the actualities of modern social life.

2. Logically a complete view of social psychology requires a broader treatment of the psychic life of groups; but the restriction favors an economic division of labor (see the "Prefatory Note" to this volume).

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Ross, *Foundations*, 8, 182, 257 ff.; *idem*, "Present Problems of Social Psychology," in *A. J. S.*, X, 456-72; or the same in *Congress of Arts and Science*, V, 869-82; *idem*, "The Nature and Scope of Social Psychology," in *A. J. S.*, XIII, 577-83; Thomas, "Province of Social Psychology," in *A. J. S.*, X, 445-55; or the same in *Congress of Arts and Science*, V, 860-68; Ellwood, "Prolegomena to Social Psychology," in *A. J. S.*, IV, 656-65, 807-22, V, 98-109, 220-27; Hayes, "Sociology and Psychology; Sociology and Geography," in *A. J. S.*, XIV, 371-407; Ward "Sociology and Psychology," in *A. J. S.*, I, 618-32; *idem*, *Dynamic Sociology*, I, chap. v; Giddings, "The Psychology of Society," in *Science*, N. S., IX (1899), 16-23; *idem*, "A Theory of Social Causation," in American Economic Association, *Publications*, 3d series, V, 383-443, with discussion by Small, Cooley, Ward, and others; Rondelet, *Philosophie des sciences sociales: le psychisme social* (1894); Brinton, *The Basis of Social Relations: A study in Ethnic Psychology* (1902); Crowell, *The Logical Process of Social Development*, (1898); Tarde, *Psychologie économique* (2 vols., 1902); *idem*, *Étude de psychologie sociale* (1898). Consult the other writings cited in this Section and in Section III above.

CHAPTER II.

SUGGESTIBILITY AND IMITATION.

SECTION VII. SUGGESTION AND ITS VARIATIONS.

- A. *What is Suggestion?* (On the definitions, see Davis, *Gabriel Tarde*, 65-66; *idem*, *Psychological Interpretations*, 164 ff.; Ross, *Social Psychology*, chap. ii).

I. Extent of Suggestibility.

1. In normal subjects or mental conditions.
2. In abnormal subjects or mental conditions: hypnotic suggestion; theories of hypnotism (read Titchener's article in *New Internat. Encyc.*, X, 405-407).
 - a. Theory of Charcot and his followers at the Salpêtrière: a pathological phenomenon similar to hysteria, with three distinct stages (see works of Janet, Charcot, Binet and Féré).
 - b. Theory of Bernheim and the school of Nancy: a phenomenon due to suggestion; a "unitary state"; it may be set up in normal subjects or mental conditions. This theory is now generally accepted (see the works of Bernheim, Moll, Jastrow, Sidis).

II. Place of Suggestion in Psychology (Ross, *Social Psychology*, 10-11).

1. The old psychology was individualistic: the contents of the mind looked upon as the results of personal experiences: elaboration of ideas from sense-perceptions.
2. The new psychology takes note of the higher mental products due to the stimuli of others rather than to internal stimuli: examples: beliefs, ideals, valuations, etc.

III. Baldwin's Definition: "From the Side of Consciousness" Suggestion is "the Tendency of a Sensory or an Ideal State, to be Followed by a Motor State" (*Mental Development*, 107. Cf. Davis, *Gabriel Tarde*, 66-67; *idem*, *Psychological Interpretations*, 165-66; and compare Baldwin, *Handbook of Psychology*, II, 297; Ross, *Social Control*, 146-47).

1. The *presentation* to consciousness: "It is not the manner of presenting the idea, but the way in which reaction takes place" (Loewenfeld, 37; Davis, *Gabriel Tarde*, 67).
2. The "essential quality of the action of suggestion": a "mental disaggregation" or a "narrowing of consciousness" (Wundt, *Hypnotismus*): its causes?

IV. Relation of Suggestion to Imitation.

1. Tarde's Theory of the relation: "Society is imitation, and imitation is a species of somnambulism," *i. e.*, due to "suggestion"; social similarity is the result of the process of suggestion-imitation (Tarde, *Laws of Imitation*, 74-88, especially, 76, 77, 87).
 - a. First criticism: similarities in animal and human societies are not solely the results of imitation (Davis, *Gabriel Tarde*, 48-64).
 - b. Second criticism: experimental tests show that suggestion-imitation is but one of the various causes of reaction or response to stimuli (consider the experiments in Davis, *op. cit.*, 65-88; and compare *Am. Journal of Psychology*, II, 493); rôle of "mass-apperceptions"; of continuity and coöperation in mental functioning.
2. Suggestions in normal as well as abnormal (hypnotic) subjects is related to imitation as is cause to effect; but there are other causes of social similarity; and the relative importance of suggestion as a factor in individual and social life is decreasing.
 - a. The "crowd" is yielding to the "public" (see later sylabus).
 - b. Rôle of public opinion; influences which produce criticism and discussion in its formation (Davis, *Gabriel Tarde*, 83-88; *idem*, *Psychological Interpretations*, 187-90).

B. Variation of Suggestibility (See especially Ross, *Social Control*, 146-79; *idem*, *Social Psychology*, chap. ii).

I. Species: in Solitary and in Gregarious Animals.

II. Race: English, Slav, French, Irish, etc.

III. Age: in Children; in Adults (Cooley, *Human Nature and the Social Order*, 14-44; Baldwin, *Social and Ethical Interpre-*

tations, 237 ff.; *idem*, *Mental Development*, chap. vi; Ross, *Social Control*, chap. xiv).

IV. Temperament: Coe's Experiments (*The Spiritual Life*, 119 ff.).

V. Sex: Women More Subject to Suggestion Than Men (Ellis, *Man and Woman*, 258-96, chap. xii; Sidis, *Psychology of Suggestion*, 311-12, 362).

VI. Mental Condition:

1. In normal condition; favored by distraction or absent mindedness (Sidis, 11-13, 18-19, 34, 46-49).
2. In hypnotic condition (Sidis, chaps. vii, viii, 255-57, 80-90; Moll, chaps. iii, v, on post-hypnotic memory and suggestion, and "retro-active suggestion").
3. Hysteria heightens suggestibility; Nordau's theory of degeneracy in art and literature (*Degeneration*, 25-26, 32-44); the theory not wholly adequate.
4. Oriental juggling in part explained by suggestion (the mango tree trick: Bose, *Hindu Civilization*, II, 152-54).
5. Fasting increases suggestibility (see Rostand's *Cyrano de Bergerac*, 164-65).

VII. Suggestibility Varies According to the Source (Ross, *Social Control*, 275-78; Cooley, *Human Nature and the Social Order*, 283-325, on "Leadership or Personal Ascendancy"; Le Bon, *The Crowd*, 133-40): rôle of Prestige; of Pomp and Splendor in Monarchies and Despotisms (Dill, *Roman Society from Nero to Marcus Aurelius*, 227).

VIII. Duration of Suggestion (illustrations in Mott, *Evangelization of the World*, 93, 88, 99, 100).

IX. Volume of Suggestion (Bagehot, *Physics and Politics*, 93-94; Bryce, *American Commonwealth*, II, chap. lxxxv, 344 ff., 348).

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I. *The Nature of Suggestion*.—Davis, *Gabriel Tarde*, 65-88; *idem*, *Psychological Interpretations*, 164-90; McDougall, *Social Psychology*, 96 ff.; Ross, *Social Control*, 146-79; Baldwin, *Mental Development*, 107, chaps. vi, ix-xii; *idem*, *Handbook of Psychology*, II, 297; *idem*, *Social and Ethical Interpretations*, 236-44, 497, 527-36; Sidis, *Psychology of Suggestion*; Loewenfeld, *Hypnotismus*, 37; and the other works above cited. For more extended reading, consult Schmidkunz, *Psychologie der Suggestion*; Ochrowicz, *De la suggestion mentale*; Binet, *La suggestibilité*; Vigoroux and Juquelier, *La contagion mentale*; Souriau, *La suggestion dans l'art*; Guyau, *Education et hérédité*; Thomas, *La suggestion, son rôle dans*

l'éducation; Deahl, *Imitation in Education*; Lipmann, *Die Wirkung von Suggestivfragen*; Keatinge, *Suggestion in Education*; Giddings, *Descriptive and Historical Sociology*, 145-54, 157-60, 319-22; Baldwin, "Imitation: A Chapter in the Natural History of Consciousness," in *Fragments*, 168-209; Bagshot, *Physics and Politics*, 30 ff., 92 ff., 100 ff.

11. *Hypnotism*.—Jastrow, *Fact and Fable in Psychology*, 171 ff.; Moll, *Hypnotism*; Bernheim, *Suggestive Therapeutics*; Wundt, *Hypnotismus und Suggestion*; Binet and Péré, *Animal Magnetism*; Lipps, *Suggestion und Hypnose*; Loewenfeld, *Hypnotismus*; and the article of Titchener, above cited.

SECTION VIII. MOB MIND.

A. Definitions of Crowd and Mob.

1. Characteristics of the Crowd (Ross, *Foundations*, 100 ff.; *idem*, *Social Psychology*, chap. ii. Compare Le Bon, *The Crowd*, 25-38, *passim*; and Tarde, *L'opinion et la foule*, 1 ff.).

1. The "crowd" is a mass or agglomeration of individuals, either animals or men; and the "mob" is but one of its varieties (see examples in Ross, *Foundations*, 101-102. Compare Le Bon, 25 ff.).

2. The effect of agglomeration or bodily contagion is to increase the effects of multiplied suggestion: is the feeling of spiritual activity in reality a "feeling of bodily activity"? (James, *Principles of Psychology*, I, 301); "intensity of personality is in inverse proportion to the number of aggregated men" (Sidis, *Psychology of Suggestion*, 299 ff. Compare Ross, *Foundations*, 103-105; and Le Bon, 39 ff.).

a. The suggestibility of the crowd is indirect and the disaggregation of consciousness unstable; in the mob, suggestibility is direct and the disaggregation of consciousness relatively stable (Sidis, 297-99. Cf. Ross, *op. cit.*, 101): how, then, can the "mood" of the mob be fickle and unstable? (Ross, *op. cit.*, 102).

b. Monotony, inhibition, and expectancy favorable to the genesis of the crowd-mind (Sidis, 300-302. Compare Le Bon, 40 ff.).

c. The criminal crowd is not necessarily a "mob"; why men more than animals are "demoralized" by the "anonymity" of numbers (Ross, *op. cit.*, 101-102, 121. Compare Le Bon, 63 ff.; and in general on criminal crowds, Le Bon, 183-89; Sighele, *La foule criminelle*; and Tarde, *L'opinion et la foule*, 159 ff.).

II. Characteristics of the Mob (Ross, *Foundations*, 102-103, 104 ff.; *idem*, *Social Psychology*, chap. ii. Compare Tarde and Le Bon).

1. Ross's definition: a mob, for the purposes of social psychology, is a "crowd of people showing an unanimity due to mental contagion"; its one-mindedness is due to suggestion-imitation; are there other mob-traits not due to suggestion? (*Foundations*, 102-103).
2. The process of suggestion in the mob.
 - a. Feeling acts more swiftly than ideas; the fanatical and impassioned are least affected (Ross, 120-21).
 - b. Association in a crowd renders every psychic manifestation more intense (Ross, *Foundations*, 121-27): but both the *moral* and *intellectual* character of the crowd, in general, is lower than that of its members (compare Le Bon, 34-38, 39-66).
 - c. Place and function of the crowd (mob) leader; rôle of fascination and prestige (Ross, *Foundations*, 104-105, 126; Sidis, 297-98, 315-21; Le Bon, *The Crowd*, 133-59).
 - d. The formation of a mob takes time: three results of the transmission of an emotion (Ross, *Foundations*, 104-105; *idem*, *Social Psychology*, 47-49).
 - 1) Extension: communication to others by contagion (examples in Sidis, 305; Ellis, *Man and Woman*, 382).
 - 2) Intension: feeling of each individual increased by perception of the feeling of all (Sidis, 303-304, 378-79).
 - 3) Predisposition: unison begets further unison.
3. The unlimited domination or mastery of the individual selves by the crowd-self; the volume of suggestion; examples.
 - a. The Kentucky revival, 1799-1800 (McMaster, *History*, II, 578-82; Sidis, 350 ff.; Yandell, "Epidemic Convulsions," in *Brain*, Oct. 1881).
 - b. The "Great American Revival," 1832 (Sidis, 353-56; Rhodes, in *Appleton's Journal*, Dec. 11, 1875).
 - c. Psychic phenomena in such religious assemblies (Coe, *The Spiritual Life*, 141-50; Starbuck, "A Study of Conversions," in *Am. Journal of Psychology*, VIII,

268 ff.; *idem*, "Some Aspects of Religious Growth," in *ibid*, IX, 70 ff.; *idem*, *Psychology of Religion*; Leuba, "Psychology of Religious Phenomena," in *Am. Journal of Psychology*, VII, 309 ff.).

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Consult especially the very enlightening investigation by Samuel W. Dike, "A Study of New England Revivals," in *A. J. S.*, XV (1909), 361-78.

SECTION IX. MOB MIND, CONTINUED.

B. *Mob Characteristics Without "Presence" or Bodily Contagion* (Ross, *Foundations*, 106-15; *idem*, *Social Psychology*, chap. iii; compare Davis, *Gabriel Tarde*, 83-88; and Tarde, *L'opinion et la Foule*).

I. The City.

1. Why subject to the evils of mental contagion (Ross, *Foundations*, 106-107; Jones, *Economic Crises*, 204-205).
2. Influences counteracting mob-tendencies in cities: effect of "mental heterogeneity" (Giddings, in *Forum*, XXXV, 251-52).

II. The Public: Why it may develop Mob-Mind (Ross, *Foundations*, 107-109, 133-35; *idem*, *Social Psychology*, 63 ff.; Tarde, *L'opinion et la foule*, 1-62; ours an era of publics not of crowds (Ross, 134-35. Contrary view of Le Bon, 15-23); the electorate and the referendum (see Le Bon, 201 ff.).

III. The Craze.

1. Definition and characteristics (Ross, *Foundations*, 109-10; *idem*, *Social Psychology*, 65 ff.): orientation by some event or incident.

2. Examples.

- a. The "Miller Mania," 1840; other cases (Sidis, 356-62).
- b. Mediaeval mental epidemics: Children's crusade, Flagellants, dancing mania, tarantism, etc. (Sidis, 318-30. See Creighton, *Epidemics in Britain*, 2 vols., Cambridge, 1891-1894; Hecker, *Epidemics of the Middle Ages*; Ireland, "The Psychology of the Crusades," in *Journal of Mental Science*, LII, 745-55, LIII, 322-41).
- c. Witchcraft epidemics or demonophobia (Sidis, 331-42; Upham, *Salem Witchcraft*; Kingsley, in Nebraska Hist. Society, *Transactions*, III, 44-68; Hildreth, *Hist. of U. S.*, II, 144 ff.; Doyle, *English Colonies*, III, 298 ff.).
- d. Financial crazes (Sidis, 343-49): Mississippi Bubble, South Sea Bubble.
- e. Harnack's ten tokens of the "Spirit and of Power" in the primitive Christian Church (*Expansion of Christianity*, I, 251-52).
 - 1) First cause: the subconscious.
 - 2) Second cause: the social environment (Harnack, I, 254-56).
- f. The "Great Fear" in France, 1789 (Stephens, *French Revolution*, I, 178-79).
- g. Spread of the war-spirit, 1861.
 - 1) In the North (Nicolay and Hay, *Abraham Lincoln*, IV, 85-87).
 - 2) In the South.

3. Ross's Law of crazes.

- a. "The craze takes time to develop to its height." Example: the panic of April to August, 1893; its psychic phenomena developed, 1894-1896.
- b. "The more extensive its ravages, the stronger the type of intellect that falls a prey to it" (see Sidis, 352, 327-29).
- c. "The greater its height, the more absurd the propositions that will be believed or the actions that will be done."
- d. "The higher the craze, the sharper the reaction from it."
- e. "One craze is frequently succeeded by another exciting emotions of a different character" (examples in Jones, *Economic Crises*, 209-10).

f. "A dynamic society is more craze-ridden than one moving along the ruts of custom"; examples: American susceptibility; rise of quacks, such as Cagliostro, in times of scientific awakening; theosophy, divine healing, second Elijahs, fortune telling, etc., in the 20th century.

g. "Ethnic or mental homogeneity is favorable to the craze" (see Giddings, in *Forum*, XXXV, 251-52, quoted above on "city").

IV. The Fad (Ross, *Foundations*, 111-15; *idem*, *Social Psychology*, 65, 80-81).

1. Depends mainly on the prestige of the novel, not on the volume of suggestion.

2. Its place in progress.

V. The Sect (Ross, *Foundations*, 135-38. See Sighele, *Psychologie des sectes*).

VI. The Corporate Organization (Ross, *Foundations*, 138-47. Cf. Maitland, in Gierke's *Political Theories of the Middle Ages*, p. xxvii, on English group-life).

C. *Forms of Assembly or Agglomeration "With Presence" Which are Differentiated from the Crowd and the Mob* (Ross, *Foundations*, 116-48, on "Properties of Group-Units"; Tarde, *L'Opinion et la foule*; Le Bon, *The Crowd*, 177 ff.).

I. Principles.

1. Is the character of the crowd lower than that of its members? (see Cooley, *Social Organization*, 149-56; Sighele, *La foule criminelle*; McDougall, *Social Psychology*, 82-88).

2. Is the whole (the crowd) a sum of its parts?

3. Difference in the moral and intellectual level of homogeneous and heterogeneous crowds?

4. Do crowds ever socialize? (Ross, *Foundations*, 127).

II. Forms of Assembly in Question (Ross, 128 ff.).

1. The mass meeting.

2. The deliberative assembly (*cf.* Le Bon, 214 ff., on "Parliamentary Assemblies")

a. Leadership.

- b. Examples of these meetings.
- c. Value of parliamentary rules of order.
- 3. The representative assembly.

III. Le Bon's Classification of Crowds (*The Crowd*, 177-82).

- 1. Heterogeneous crowds.
 - a. Anonymous.
 - b. Not anonymous.
- 2. Homogeneous crowds.
 - a. Sects.
 - b. Castes.
 - c. Classes.

SECTION X. REMEDIES AND PREVENTIVES OF MOB MIND.

I. The Function of Education.

- 1. Education in general; the dangers of little knowledge.
- 2. Higher education.
 - a. Value of the trained critical judgment as compared with the more receptive power which a limited education may afford.
 - b. Relative need of state support of higher as compared with lower education.
 - c. The triple safeguard: the studies most essential to the development of robust individuality.
 - 1) Hygiene: value of physiology and physical training.
 - 2) Psychology.
 - 3) Sociology, including history and economics.
 - d. Familiarity with the masters of prose and verse.
 - 1) Value of "conservative boldness."
 - 2) Value of the time-tested or universal as compared with the novel, sensational, and ephemeral.
- 3. Function of the true teacher.
 - a. Intellectually: value of right method in developing individuality.
 - b. Ethically: value of relative or historical ethics.
 - c. Dangers which threaten to lower the quality of teaching in America.
 - 1) Social ignorance of "specialists."
 - 2) Lack of humanism.
 - 3) Cynicism.
 - 4) Lack of zeal and idealism.
 - 5) Lack of right method.

4. Ross's pathology of "paragraphesis."
 - a. Evils of the "yellow" newspaper.
 - b. The ideal newspaper; can it be realized? must it be endowed?
 - c. The magazine; its uses and abuses.
 - d. The modern novel; its uses and abuses.

II. The Function of Environment.

1. Country life; its advantages and disadvantages; is Emerson's teaching sound (essay on "Self Reliance")?
2. City life; advantages and disadvantages; what reforms will promote individuality and lessen the dangers of mental contagion?

III. The Function of Institutions.

1. Property (cf. McDougall, *Social Psychology*, 322-24).
 - a. Danger of over-emphasizing its relative social value; the 18th century teaching.
 - b. Should private property be more widely diffused in order to secure conservatism and stability?
 - c. Should collective ownership be extended to secure the same ends?
2. The family.
 - a. The coercive family.
 - b. The family resting on persuasion; how threatened by the present industrial system?
 - c. How may the family be preserved as a true conservative force in the process of advancing socialization?
3. Voluntary associations.
 - a. Industrial.
 - b. Social.
 - c. Religious and ethical.
 - 1) Value of right ideals.
 - 2) Knowledge the basis of sound morality: the trained mind is the best keeper of a clear conscience; self-respect is the basis of right action; danger of consanguine or family selfishness.
 - 3) Vital religion; says Ross, "Let us avoid yellow religion as well as yellow journalism" (see illustrations in Coe, *Spiritual Life*, 215-17; Taine, *Regime Moderne*, II, 144-46).

In part this section is treated by Ross, *Social Psychology*, 83 ff.

SECTION XI. FASHION.

I. What is Fashion?

1. Ross's definition: "Fashion is a series of recurring changes in the choices of a group of people which though they may be accompanied by utility, are not determined by it." Differentiation of fashion from progress:
 - a. Fashion is characterized by the processes of "Imitation and innovation, by alternate uniformity and change," but neither is primarily due to the desire for the useful.
 - b. Progress is change for the better, and it never moves in a circle as does fashion.
2. Psychology of style: it is a uniformity due to
 - a. Agreement of belief or feeling.
 - b. Domination of the individual by the mass: to the desire to be "stylish" or to avoid being conspicuous; but without approval; is this influence psychic?
 - c. Veblen's analysis of the attractiveness of style (*Theory of the Leisure Class*, 177, 131. Cf. Tarde, *Laws of Imitation*, 164).
 - 1) Because novel and so a release from the restraint of the old.
 - 2) Because reputable; why style is arbitrary and transient?
 - 3) Is it due partly to its conformity to the prevailing standards of the beautiful?
3. Tarde's theory of imitation as applied to fashion (*Laws of Imitation*, chaps. vi, vii, especially pp. 164, 199, 212, 213 ff.).
 - a. His three laws of imitation, and the examples cited.
 - b. The alternation of epochs of fashion with epochs of custom (see especially chap. vii).
 - c. Validity of the illustrations given by him (critically examine them as cited in the Index at "Fashion").

II. Resulting Theory of Fashion: It is due to a Passion for Self Distinction or Self-Individualization.

1. Fondness for ornamentation on the part of barbarians and savages.
2. Theory of the "trophy" as a mark of personal prestige.

3. Rise of artificial embellishment.
 - a. Attached to the person.
 - b. Attached to the dress.
4. Why use of ornaments survives in civilization.
 - a. By women as compared with men.
 - b. By courtiers, military officers, etc.
5. The passion for inequality in America (Brooks, *The Social Unrest*, 233-36).
 - a. Explains some failures of communistic experiments.
 - b. Craze for genealogy and heraldry.
 - c. "Colonial Dames," "Daughters of the Revolution," and like societies.
 - d. Titles prevalent among fraternal orders.
6. The interaction of imitation and differentiation of fashion in society (compare Bryce, *Am. Commonwealth*, II, chap. cix, 744-56).
 - a. Imitation of the fashion of the superior to gain prestige.
 - b. Differentiation of new fashions by the superior to preserve prestige.
 - c. Cases of differentiation of the fashions of the superior and the inferior by law (Hearn, *Japan: An Interpretation*, 182-86).
7. The stability and mobility of fashion.
 - a. Stability in caste societies (Veblen, *Leisure Class*, 175).
 - b. In feudal society prestige is gained by abstention from productive work not from "conspicuous waste."
 - c. In modern society the reverse is the case; hence fashion is becoming less and less stable; and this tendency is enhanced by the facility of cheap imitations afforded by modern technique and inventions (Sombart, *Das moderne Kapitalismus*, II, 343 ff.; Moss, in *Atlantic*, XCIV, 265).
8. Hence the resulting characteristics of modern as distinguished from earlier fashion are:
 - a. The vastly greater number of things comprehended.
 - b. The extent to which uniformity prevails.
 - c. The swiftness of change.
9. Theory that clothes and personal ornamentation in general originate in the motive of sex-attraction (Westermarck, *Human Marriage*, 240-77; Howard, *Matrimonial Institutions*, I, 203-208, and the authorities there cited).

III. Reform: Influences Tending to Break the Domination of Fashion.

1. Education; increasing number of persons of independent judgment who refuse to conform to style without approval: new measure of personal and social worth.
2. Reform associations.
3. The new position of woman.
 - a. Competition with men in new callings.
 - b. New athletic and other recreations and the modifications of costume.
 - c. Effect of democracy on the dress of men, and woman's advantage therefrom (Agnes Repplier).

REFERENCES.

Tarde, *Laws of Imitation*, chaps. vi, vii, especially 164, 199 ff., 212, 213 ff., 334, n. 2, 293, notes 1 and 2, and Index at "Fashion"; Ross *Foundations*, 36-37, 347; *idem*, *Social Control*, 180-95; *idem*, *Social Psychology*, 94-109; Cooley, *Social Organization*, 336-41; the works of Brooks, Bryce, Veblen, Hearn, Sombart, Moss, above cited. Read also Thomas, "The Psychology of Woman's Dress," in *American Magazine*, LXVII, 66-72; Veblen, "The Economic Theory of Woman's Dress," in *Pop. Sc. Monthly*, XLVI (1894), 198-205; Simmel, "Fashion," in *International Quarterly*, X (1904), 130-55; Sumner, *Folkways*, 184 ff., and Index; Spencer, in *Principles of Sociology*, II, Part IV, chap. xi, 210-15; *idem*, "Manners and Fashion," in *Essays*, III, 1-51; Shaler, "The Law of Fashion," in *Atlantic*, LXI (1888), 386-98; Linton, "The Tyranny of Fashion," in *Forum*, III (1887), 59-68; Bigg, "What is Fashion?" in *Nineteenth Century*, XXXIII (1893), 235-48; Foley, "Fashion," in *Economic Journal*, III (1893), 458-74.

SECTION XII. CONVENTIONALITY.

I. What is Conventionality? (Ross, *Social Psychology*, 110 ff. Cf. Cooley, *Social Organization*, 335 ff.; Sumner, *Folkways*, Index at "Conventions," "Conventionalization").

1. Ross's definition: "A psychic plane laid across society by the deliberate, non-competitive, non-rational imitation of contemporaries. The qualifying terms differentiate it respectively from mob-mind, fashion, rational imitation, and custom."
 - a. In life it is far more stable and controlling than is fashion or mob-mind.
 - b. Often it determines our beliefs, world views, and ideals, though we scarcely know why (James, *The Will To Believe*, 9; Balfour, *Defence of Philosophic Doubt*, 260-76, 154 ff.).

2. Examples of beliefs determined by mere convention and not by reason.

- a. "That manual labor is degrading" (Addams, *Democracy and Social Ethics*, 195-96): why this illusion obtains among workers as well as the leisure class?
- b. "That civic worth is measured by pecuniary success." In fixing conventional social values "money talks" (Addams, 257-58, 194): what would be a rational standard of worth for the masses? For the cultured minority?
- c. "That pecuniary success is the only success" (Ross, "The Near Future of American Society," in *The Independent*, May 23, 1905; Addams, 24-25).
- d. "That conservatism is good form, whereas radicalism is vulgar" (Veblen, *Theory of the Leisure Class*, 199-200).
- e. "That things are beautiful in proportion as they are costly" (Veblen, 155-56, 169).
- f. "That consumption of stimulants or narcotics by women is unwomanly," even unnatural (Veblen, 71-72): patriarchalism and the origin of man's monopoly of luxury.
- g. "The 'spirit of the age' is a plane established by imitation" (see Chesterton, *Heretics*, 302-303).
- h. "That one keeps a day holy by abstaining from productive employment and personal gratification" (Veblen, 309-10): theory of vicarious performance of honorific leisure.

II. Ross's Laws of Conventionality—Imitation (*Social Psychology*, 121 ff.).

1. "Mental states differ in ease of propagation."

- a. Movements of the body readily imitated (see Sidis, *Psychology of Suggestion*, 325 ff., on tarantism, flagellation, etc.; and compare Fry, "Imitation as a Factor in Human Progress," in *Contemporary Review*, LV, 661).
- b. Marching rhythm especially infectious; also yawning, and stammering (Fry, *op. cit.*, 664): the French shrug; accent (Fry, 663); language, origin of words (Fry, 668).

- c. The appetites vary in infectiousness: hunger, thirst, sensuality (see Ross, *Social Control*, 156-62).
 - d. "The feelings are more contagious than the appetites," probably because less influenced by the condition of the body at the moment: hope and terror, laziness, ambition, zeal, courage (Le Bon, 141-42, on De Lesseps); curiosity (Tarde, *Imitation*, 196-97; *The Independent*, LIV, 2930).
 - e. "Emotions spread more rapidly than ideas": the zeal of Don Quixote; the confession of the Marechal de Retz (Fry, *op. cit.*, 674); "an ideal is a better religious nucleus than a dogma" (Chesterton, *Heretics*, 250-51); ideals of success and excellence (Addams, 254-56); hero-worship; true and false ideals of female beauty of form (Veblen, 146-49; Ripley, *Races of Europe*, 202); volition, personal ascendancy (Ross, *Social Control*, 279-80); obedience; imitation gives power to the imitated.
2. "Imitation proceeds from within outward, from internals to externals" (Tarde, *Laws of Imitation*, 194 ff.; *The Outlook*, LXXIV, 653-54, on American influence in Porto Rico; also many examples in Tarde, chap. vi); the explanation of "fossil" customs or "survivals" is in part explained by this law; the psychology of envy (Tarde, 201, 202); that of love and fear. From this law is derived No. 3.
 3. "The imitation of ideas precedes the imitation of the arts which express them."
 4. "The social superior is imitated by the social inferior" (Tarde, *Laws of Imitation*, 213-21).
 - a. When the inferior refuses to follow (Addams, 38-39, 44-46).
 - b. When the social inferior is imitated by the superior.
 - c. When there is reciprocal influence (Lummis, *The Awakening of a Nation*, chap. xlv, entitled "Borrowed from the Enemy"; Olive Schreiner, in *Cosmopolitan*, XXIX, 601-602; McMaster, *Life of Houston*; Eggles-ton, *The Transit of Civilization*, 233-36; Fiske, *Old Virginia*, II, 253, on education as check to degrading influence of barbarism).

- d. When the influence of the superior repels rather than attracts (Boutmy, *The English People*, 101-102; Bryce, *Transcaucasia and Ararat*, 150; Ross's review of Gurewitch, in *Jour. of Pol. Econ.*, Sept., 1907).
- e. Prestige of rank in England (Grant Allen, in *Cosmopolitan*, XXX, 659 ff.) ; in Rome (Dill, *Roman Society from Nero to Marcus Aurelius*, 31-204).

From law No. 4 in principle are derived laws 5 to 9 below.

- 5. "The holder of power is imitated" (see an example in Taine, *Ancient Régime*, 43-46). Why nations tend to assimilate through the reciprocal influence of aristocracies.
- 6. "The more successful is imitated by the less successful." Prestige of the aristocracies of brain and achievements. (Compare Taine, *Ancient Régime*, 311-15; Higginson, in *Atlantic*, XCIII, 510; Cooley, *Human Nature and the Social Order*, 309; Münsterberg, *The Americans*, 600-602). When is imitation "unilateral" and when "selective," "multilateral," or "rational"?
- 7. "The rich are imitated by the poor" (Pulitzer, *Public Opinion*, XXXVIII, 269; Watterson, *Compromise of Life*, 461, *passim*).
- 8. "The city is imitated by the country (Tarde, 226, on Paris; Mahaffy, *Progress of Hellenism in Alexander's Empire*, 122; Taine, *Ancient Régime*, 45-49; Jastrow, in *Congress of Arts and Science*, VII, 771-72).
- 9. "In democracies majorities are imitated" (Bryce, *American Commonwealth*, II. chap. lxxxv, 344 ff., 348; De Tocqueville, II. chap. ii).
 - a. Rôle of the élite minority in a true democracy?
 - b. Imitation of the social superior as a leveller of the latter's prestige (Tarde, 230-31; Mahan, *Influence of the Sea Power upon History*, 332-33).

SECTION XIII. CUSTOM AND TRADITION.

- I. What are Custom and Tradition? (Ross, *Social Psychology*, 196 ff.).

- 1. Ross's definition: "Custom and tradition consist in imitation of ancestors or forerunners, whereas conventionality consists in the imitation of contemporaries.

The one is down-imitation; while the other is cross-imitation. Custom is transmission of way of doing; tradition is transmission of way of thinking, believing, or feeling" (cf. Cooley, *Social Organization*, 327 ff., 335 ff.).

- a. Conventionality and "substitution."
- b. Custom-tradition and acquisition. Is there any element of choice or resistance in the imitation of the child? Is there a trace of custom- or tradition-imitation in the young of the lower animals? Importance of Fiske's theory of the results of the long period of helplessness of human childhood (*Outlines of Cosmic Philosophy*, II, 343 ff.).
2. Tarde's law of the alternation of ages of fashion and ages of custom (*Laws of Imitation*, chap. vii). Meaning of "custom" and "fashion" as used by Tarde?
3. Analogy and contrast between heredity in organic life and the transmission of custom-tradition in social life.
 - a. Variation and survival.
 - b. Stability as the product of age or time (illustrations in Bagehot, *Physics and Politics*, 141-43; Jenks, *Law and Politics in the Middle Ages*, 56, 57) : influence of the "fear of nature."
 - c. How custom becomes rigid, or an "etiquette" of social life is established (Tarde, *Laws of Imitation*, 190-91; for illustrations, compare Maspero, *Dawn of Civilization*, 124-25).
 - 1) In politics and law: our dangers from the worship of precedent and the written constitution (Henderson, in *A. J. S.*, XI, 847; Smalley, *Railroad Rate Control*, 124).
 - 2) Educational fetiches (Le Bon, *Psychologie du socialisme*, 180, note).
 - 3) Other illustrations (Le Bon, *op. cit.*, 206-208; Spencer, *Principles of Sociology*, II, sec. 429; Boutmy, *The English People*, 121; Judson, in Shaler, *The U. S. of America*, II, 311).
 - d. Contrasts between custom and heredity (Ross, *Social Control*, 182-83; MacGahan, *Campaigning on the Oxus*, 50).

II. Conditions favoring or resisting Custom-Imitation (Ross, *Social Psychology*, 217-53; Jenks, *History of Politics*, 41; Sheffield, in *Forum*, XXIX, 594; Kipling, *The Five Nations*, 49-50; Hozumi, *Ancestor Worship and Japanese Law*; Hearn, *Aryan Household*; Sharp, "A Study of the Influence of Custom on the Moral Judgment," in *University of Wisconsin, Bulletins*, No. 236).

1. Ancestor-worship.
2. Habit or "self imitation"; prestige of old men in static or patriarchal societies; of young men in revolutionary, dynamic, or progressive societies (Henderson, in *A. J. S.*, XI, 847; Barnes, "The Child as a Social Factor," in *Studies in Education*, 359).
3. Paternal and despotic government: hypertrophy of structure.
4. Geographical or other physical isolation: mountains, islands, rural districts; effects of railways and other modern means of communication (Fox, *The Kentuckians*; Mahaffy, *Progress of Hellenism in Alexander's Empire*, 144-45).
5. Linguistic isolation.
6. Social isolation (Leroy-Beaulieu, *Israel among the Nations*, 121-22, chap. vi, secs. 1, 2; Keller, *Homeric Society*, 290, 303, on effects of "guest-friendship").
7. Home-life; relative conservatism of women and men.
8. Illiteracy (see Sheffield, in *Forum*, XXIX, 593, on Chinese scholarship and on its traditions among the uneducated).
9. School education: its good and bad effects according to the subjects studied (see Bryce, *Studies in Hist. and Jur.*, II, 231-33; and Sheffield, above cited).
10. Supremacy of ancient sacred books (Bryce, *op. cit.*, II, 235; and the writers cited in 9 above): Manu, Koran, Bible, etc.
11. Freedom of discussion (Bagehot, *op. cit.*, 161-78): breaks the chains of custom and tradition.
12. Strong group or race feeling (Leroy-Beaulieu, *Israel among the Nations*, 303-304). Why the United States has such great power of assimilating mixed races; five reasons.

13. Sedentariness in one environment; effects of migration, colonization, travel.
14. Lack of culture contacts (Bryce, *op. cit.*, II, 235, on Mohammedan arrested development; Ward, *Pure Sociology*, 235-36, 238; Jenks, *History of Politics*, 79; Morris, in *Pop. Sc. Monthly*, XLVII, 826-31, all on broadening effects of war; Simons, in *Annals*, XVIII, 261-62; Buckle, *Civilization*, II, 121-22, both on its narrowing effect; Sheffield, in *Forum*, XXIX, 590, on effect of geographical isolation on Chinese).
15. Familism: the growing desire for establishing family traditions in America; genealogy hunters; societies of "daughters," "sons," "colonial" ancestors. etc.

III. The Fields of Custom-Imitation; Ross's Laws of Variation (*Social Psychology*, 254-74).

1. "A survival is not kicked aside until it gets in the way." It yields to the necessities of new scientific, industrial, military, or other methods; to knowledge, or inventions, which are deemed *imperative*; but it holds fast when it concerns the non-imperative.
2. "Custom rules in the less accessible fields."
3. "Collective habits are more stable than individual habits" (Ferrero, in *Pop. Sci. Monthly*, XLIII, 762-65, on survival of criminal festivals; Roberts, *Anthracite Coal Communities*, 54-55, on persistence of collective practices among Slavs in America).
4. "Habits of consumption are more stable than habits of production" (see Fogg-Mead, in *Jour. of Pol. Econ.*, IX, 228; Weil, in U. S. Dept. of Labor, *Bulletins*, No. 38, p. 49; *House Ex. Docs.*, 1884-85, XXVI, 239; Ross, *Foundations*, 381-83).
5. "Custom is powerful in the fields of feeling" (Bryce, *Studies*, II, 32).
6. "Institutions of control—law, government, religion, morality, ceremony—are fossiliferous" (Ross, *Social Control*, 190-94).

IV. Relation of Custom-Imitation to Conventionality-Imitation (Ross, *Social Psychology*, 275-84).

1. "There is a contrast of societies in respect to the relative power of custom and conventionality."

2. "In the life-history of a society there are alternating epochs of outlook and back-look, of 'our time' and 'our country.'"
3. "In times, in circles, and in matters where custom-imitation rules new things try to appear old" (Jenks, *History of Politics*, 85-86, 126; Maine, *Ancient Law*, 25-26, on English and Roman legal fiction; Burke, *Reflections on the French Revolution*, 36-40; Tarde, *Laws of Imitation*, 361-63).
4. "In times, in circles, and in matters where conventional-ity dominates the old tries to appear new" (Fiske, *A Century of Science*, 345-46).

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Giddings, *Principles*, 74, 112, and Index at "Tradition"; Wundt, *Ethics*, I, chap. iii; Hearn, *Aryan Household*, chap. on "Law and Custom," and on "Ancestor-Worship"; Baldwin, *Social and Ethical Interpretations*, chap. ii; Tarde, *Laws of Imitation*, chap. vii; Maine, *Ancient Law*, chap. v; *idem*, *Popular Government*, chap. iii; Leslie Stephen, *Science and Ethics*; Grant Allen, "Romance of the Race," in *Pop. Sc. Monthly*, LIII, 511; Bagehot, *Physics and Politics*; Leroy-Beaulieu, *Israel among the Nations*, chap. vi; Fenton, *Early Hebrew Life*; Curr, *Australian Race*, I 54; "Custom," in *Fort. Rev.*, I, 136; Tylor, *Anthropology*, 409; *idem*, *Primitive Culture*; Balfour, *Essays* ("Progress"); Lyall, *Asiatic Studies*, 20; Lang, *Custom and Myth*; Lloyd Morgan, *Habit and Instinct*; Sheffield, "Chinese Civilization," in *Forum*, XXIX, 584-607; Morris, "War as a Factor in Civilization," in *Pop. Sc. Monthly*, XLVII, 823-34; Ferrero, "Criminal Festivals," in *Pop. Sc. Monthly*, XLIII, 758-66; Fogg-Mead, "Place of Advertising in Modern Business," in *Jour. of Pol. Econ.*, IX, 218-42; the works of Le Bon, Bryce, Fiske, Burke, Sharp, Jenks, Simons, Ross, and others cited above.

Consult further, Howard, *Matrimonial Institutions*, I, chap. iv; McDougall, *Social Psychology*, 102 ff.; Cooley, *Social Organization*, 335 ff.; Davis, *Psychological Interpretations*, 143, ff.; Darmesteter, *Selected Essays*, 155-77 (race and tradition); Bagehot, *Physics and Politics*, 30 ff. (imitation and the formation of national character), 92 ff., 100 ff. (imitation); and especially Sumner, *Folkways*, Index at "Custom," "Conventions," "Conventionalization."

SECTION XIV. RATIONAL IMITATION.

1. What is Rational Imitation? (Ross, *Social Psychology*, 285-95; *idem*, in *A. J. S.*, XIII, 1908, 721-28).
 1. To it is essential the freedom of the mind from the prestige of suggestion-imitation in all its varieties. The consequences of such mental emancipation are:
 - a. Capacity for invention or origination.
 - 1) Present extent.

- 2) Relatively may it be increased?
- b. Rational imitation.
- 2. Characteristics of rational imitation: "conservative radicalism."
 - a. Depends not on prestige but on the perception of fitness, utility, or truth; and the changes wrought by it are equivalent to progress.
 - 1) Utility and material progress.
 - 2) Truth and intellectual progress.
 - 3) Moral and aesthetic progress in part dependent on material and intellectual progress; example: the humanization of punishment (Ward, *Pure Sociology*, 453).
 - b. Admits of reliance on authority when based on "past success."

II. The Special Sphere of Rational Imitation.

- 1. Industrial arts; causes:
 - a. Competition.
 - b. Possibility of exact measurement or determination of relative values. Why there are "schools" in the fine arts and *not* in the practical arts.
- 2. Science; causes:
 - a. Truths of science attested by results in the practical arts.
 - b. Its laws or principles are verifiable by experiments (examples in White, *Warfare of Science*, I, 131, note, 221, 402-404). Why in science there are no "schools" in the conventional sense.

III. The Growth of Rational Imitation.

- 1. Extensive growth: rôle of education (Tarde, *Laws of Imitation*, 62-63).
- 2. Intensive growth; how exact science destroys credulity, tradition, and superstition (Tarde, *op. cit.*, 197 ff.; White, *Warfare of Science*, I, 348-50, II, 71-81, 87, 106-10, 118-19). How science is transforming the practical arts; tenacity of superstitions (see Dresslar's experiments in "Superstition and Education," in University of California, *Publications*, 1907).

CHAPTER III.

OPPOSITION OR COUNTER-IMITATION; AND OTHER ASPECTS OF SOCIAL MIND AND ETHICS.

SECTION XV. INTERFERENCE AND CONFLICT (Ross, *Social Psychology*, 296-323).

A. Silent Conflict.

- I. Sometimes a Struggle of Prestiges.
 1. In an hierarchical or stratified society.
 2. In a democratic or progressive society: exists in nearly every phase of activity.
- II. Sometimes a Struggle of Prestige with Merit.
 1. Of the new with the old; of modes and processes.
 2. Of beliefs or practices.
- III. Sometimes a Struggle of Merit with Merit.
- IV. Means of Deciding Silent Struggle.
 1. Authority: decision by the many; by the autocrat; example of Joseph II's reforms.
 2. Persecution: effects of forcible assimilation; "psychology of martyrdom."
 - a. Example of Russia.
 - b. White, on persecution of Roger Bacon (*Warfare of Science*, I, 390, II, 90).
 3. Example, observation, trial.

B. Vocal Conflict or Discussion.

- I. Tendency of the various Forms of Silent Conflict to pass into Discussion.
- II. Tendency of the Losing Side or of the Antisocial Forces to Stifle or Pervert Discussion; and of the Winning or Progressive Forces to Court it: for Discussion Hastens the Conclusion of a Struggle. The Rights Preservative of all Rights are:
 1. Free speech.
 2. Free press.
 3. Free assembly.

III. Discussion is Favored by Modern Facilities of Communication (Bagehot, *Physics and Politics*, on "The Age of Discussion").

1. Growing copiousness of discussion.
2. "Talk is the great changer of opinion" (see Godkin, *Problems of Modern Democracy*, 221-24; Ross, *op. cit.*, 310-11).

IV. The Varying Conditions of Effective Discussion; the Need of a Common Basis (Ross, *op. cit.*, 311 ff.).

1. Its relative sterility in fields where feeling and instinct dominate.
2. Its relative efficiency in fields where there is agreement as to *ends*.
3. Its relative failure in socially isolated groups (*U. S. Bulletins of Labor*, No. 56, Jan., 1905, 1-8, on "Influence of Trade Unions on Immigrants"); this principle acted on in Russian and German attempts at assimilation (see Simons, *Social Assimilation; America's Race Problems*, 115, 123-24, 128, 136-37, on assimilation of Negroes).
4. Examples of false arguments and methods in social and theological discussion; difference between discussion and wrangling; between argument and vituperation.
5. Three phases of conflict in discussion resulting from the varying relations of incompatible beliefs or desires (White, *Warfare*, I, 122-23, 126-27, 134, 140, 155, II, 62; Lecky, *European Morals*, I, 343; Tarde, *Logique sociale*, 138-41).
6. Evolution in discussion (Tarde, *Social Laws*, 125-32).

V. The Results of Conflict (Ross, *Social Psychology*, 324-29).

1. The struggle may last indefinitely.
 - a. When "there is a fundamental or inborn difference in men."
 - b. When "the struggle is between an illusion and a paradox."
2. The struggle may terminate.
 - a. Because one side is silenced or convinced.
 - b. Because a middle ground is found upon which both parties can agree.

c. Because specialization takes place.

- 1) In silent conflicts.
- 2) In vocal conflicts.

REFERENCES.

In addition to the authors above cited, read Tarde, "The Opposition of Phenomena," in his *Social Laws*, 68 ff., 125 ff.; *idem*, *L'Opposition universelle*; Giddings, *Readings*, 161, 162-69, 313-15; *idem*, *Principles of Sociology*, Index at "Conflict"; Cooley, *Social Organization*, 66 ff. (growth of communication); and the references to "Public Opinion," Section XVIII, below.

SECTION XVI. UNION AND ACCUMULATION (Ross, *Social Psychology*, 330-37).

I. When Accumulation without Conflict and resulting Substitution may take Place; examples:

1. "No struggle between new and old can occur until some progress has been made."
2. "Early religious thinking issued in myths rather than dogmas."
3. "Early observations on natural phenomena dispelled darkness rather than disproved errors."

II. "Every Fabric of Culture has Two Sides, one extensible, the other not."

1. Rigid and plastic sides of language.
2. Rigid and plastic sides of religion.
3. Rigid and plastic sides of science.
4. Rigid and plastic sides of law.

III. Superiority of the Non-Accumulable Social Products.

1. Hence vast importance of the laws of conflict and substitution.
2. "Advance on the plastic side much easier than on the rigid side."

SECTION XVII. COMPROMISE (Ross, *Social Psychology*, 338-45).

I. The Rôle of Compromise ("Social Armistice") in Social Process (Small, *General Sociology*, 305 ff., 238, 287-88; Ward, *Dynamic Sociology*, II, 108-19).

1. The "tri-partite organization of the state" (Small, 306).

2. Political reasons for compromise.
 - a. Limited or special interests usually unite upon "principles."
 - b. General interests tend to unite upon a "system."
3. "Subordinate reasons for compromise."
4. The interrelations of "faction" and "party"; influence of the *Zeitgeist* (Small, 308-10).
5. Are parties necessary? Meaning in this regard of the "initiative and referendum"?

II. The Field of Compromise.

1. Where compromise does not occur, but individual choice determines.
2. Compromise occurs where collective choice (action) is necessary; examples: woman suffrage; "saloon or no saloon"; Australian ballot; direct primary; railway taxation, etc.
3. Progress by compromise or "installment of truth."
 - a. The legislator or statesman as "register of the social will."
 - b. The reformer or man of principle as the mainspring of progress.

III. Differentiation of Societies as to the Use of Compromise.

1. The American method: tendency to maintain party as an end in itself.
2. The French method: tendency to sudden and complete change.
3. English "reform on the installment plan" (Macaulay, *History*, III, 63-69, on the "Toleration Act"; Dicey, *Law and Opinion in England*, 356-58, on compromise in ecclesiastical legislation).
 - a. Its merits.
 - b. Its vices.

SECTION XVIII. PUBLIC OR SOCIAL OPINION (Ross, *Social Psychology*, 346-54).

I. Discussion as a Process of Forming Social Opinion (Bryce, *American Commonwealth*, II, Part IV, 247-362).

1. A "campaign" as social deliberation; its means and its

variety of discussion (see Tarde, *Laws of Imitation*, 165).

- a. Extent of individual irresolution, and the rôle of persuasion, of argument.
- b. The rôle of imitation in winning social affinity (Mark Twain, in *North American Review*, CLXXVI, 174-75).

II. Ross's Theory of Public Opinion as differentiated from Preponderating Opinion.

1. Implies the "direction of social attention usually, though not necessarily, in view of some collective decision or action."
2. At its final stage public opinion "always exhibits the hierarchical structure"; but this "hierarchy of influence need not be identical with the political or social hierarchy, else there could be no popular movements."
 - a. Failure of universal suffrage in England to destroy deference to classes.
 - b. Is there danger of a dominance of opinion by a class in the United States?
 - c. Rôle of the newspaper as an "organ" or as a "mirror" of public opinion; value of "news" reports.
 - d. Rôle of the newspaper or of an association as an "advocate."
 - 1) On the question which constitutes its main purpose.
 - 2) On related or subsidiary questions.
3. How settled public opinion enters into social tradition, custom, and structure.

III. Social Opinion and the Growth of Personality: McDougall's Theory (*Social Psychology*, chaps. vii-viii, 174-227).

1. "Moral conduct is essentially social conduct" (McDougall, *op. cit.*, 174).
2. How personality, self-consciousness, is evolved under guidance of the "self-regarding" sentiment.
 - a. The early development is mainly under control of instinct.
 - b. The further development is "wholly a social process" (p. 183).
 - 1) Positive self-feeling.
 - 2) Negative self-feeling.

3. The "limitations" and "drawbacks" of conduct regulated by "regard for the approval or disapproval of our fellowmen" (McDougall, 209-11).
4. The evolution of social idealism: "how some men advance to a plane of conduct higher than that regulated by the approval and disapproval of their social circle" (McDougall, 211-27).
 - a. Value of the "original moral judgments."
 - b. Value of the "abstract sentiments" in the rise of the higher conduct. These are mainly of social origin. "No individual can make a conscience for himself. He always needs a society to make it for him" (T. H. Green, *Prolegomena to Ethics*, 351; McDougall, 218-21. On this point, see Cooley, *Social Organization*, 413 ff.; and the brilliant exposition of Röss, *Sin and Society*, 1907. Cf. Schroeder, "Self-Esteem and the Love of Recognition as Sources of Conduct," in *International Journal of Ethics*, XIX, 172-92).

IV. Cooley's Theory of Public Opinion as "Public Consciousness" (*Social Organization*, 10-12, 80-90, 108, 118, 121-48, 402-19; and chap. x, "The social aspects of conscience," in *Human Nature and the Social Order*, 326 ff.).

1. "Public opinion is no mere aggregate of separate individual judgments, but an organization, a coöperative product of communication and reciprocal influence" (p. 121).
 - a. "A group 'makes up its mind' in very much the same way as an individual makes up his."
 - b. But "agreement" is not essential; it is "representative," not "average" intelligence.
 - c. "The expression of a group is nearly always superior, for the purpose in hand, to the average capacity of its members" (p. 124).
 - d. We may distinguish "general" public opinion and "multifarious differentiations," or social opinions of special groups (pp. 126 ff.).
2. What the masses contribute to public opinion (pp. 135-48).
3. Government as public will (pp. 402-10).

V. Dis-equilibration: Why the Social Equilibrium is Disturbed and the Process of Social Opinion—Tradition must be Re-

peated (Tarde, *La logique sociale*, 151-58; Ross, *Foundations*, 182-255, on "The Factors of Social Change," especially 207 ff.; and his *Social Psychology*, 355-65).

1. New culture-contacts.
2. Fundamental changes in social morphology (Ross, *Foundations*, 182-255).
3. New inventions and initiatives; laws of invention.
4. "Logic" and "utility" in social change or evolution.
5. Does the ripening of the social mind cramp individuality?

REFERENCES.

Besides the references above given, see Tarde, *L'Opinion et la foule*, 1-62; Giddings, *Readings*, 345; *idem*, *Principles*, 132, 138 ff., 145-47; *idem*, "The Nature and Conduct of Democratic Majorities," in *Political Sc. Quarterly*, VII (1892), 116 ff.; Ross, *Social Control*, Index at "Public Opinion"; Bagehot, *Physics and Politics*, 156-204, on the "age of discussion"; Bosanquet, "The Reality of the General Will," in *International Journal of Ethics*, IV (1894), 308-32; Jenks, "The Guidance of Public Opinion," in *A. J. S.*, I (1895), 158-69; Lloyd, "The Social Will," in *A. J. S.*, VIII (1902), 336-59; McConachie, "The Time Element in Political Campaigns," in *A. J. S.*, V (1899), 51-71; Shepard, "Public Opinion," in *A. J. S.*, XV (1909), 32-60; Ward, "The Sociology of Political Parties," in *A. J. S.*, XIII (1908), 439-54; *idem*, *Dynamic Sociology*, II, chap. xii, 400-69, 547 ff.; Wilcox, "The American Newspaper: a Study in Social Psychology," in *Annals*, XVI (1900), 177-88; Yarrows, "The Press and Public Opinion," in *A. J. S.*, V (1899), 372-82; Baldwin, *Social and Ethical Interpretations*, 184, 192, 320 ff., 427 ff., 512 ff.; Hayden, *The Social Will* (1909).

SECTION XIX. THE PSYCHOLOGY OF RACE-PREJUDICE AND THE PROBLEM OF POTENTIAL RACE-EQUALITY.

I. The Popular and Traditional Scientific Doctrine of Superior and Inferior Races.

1. Theological belief in a primitive curse.
2. Primitive ideals born of social struggle and ignorance: stranger and enemy; pagan and urban.
3. Scientific doctrine of hereditary race-types and qualities.
4. Maine's doctrine of non-progressive races (*Ancient Law*, chaps. i, ii).
5. Our dominant superstitions: superiority of our race and of our generation in imbred mental and physical powers.

II. The Origin and Psychology of Race-Prejudice and the Light which they throw on Race Values (Thomas, "Psychology of Race-Prejudice," in *A. J. S.*, IX, 1904, 593-611).

1. Rôle of conflict; rejection of unfavorable stimuli; how a particular environment becomes favored: thus race-prejudice is an instinct arising in the tribal state.
 - a. Race-prejudice through maternal prejudice; the mother's obsession in favor of the distinctive marks of her child's personality.
 - b. Race-prejudice fostered by courtship and sexual selection; suggestion and symbols of beauty: exaggeration of sex-characters.
 - c. Rôle of race-standards of physical beauty thus evolved.
 - 1) Examples: white lady and rice-powder; black lady and charcoal and fat; other illustrations.
 - 2) Tribal marks: consciousness of kind; group-solidarity increased by scarification, tattooing, mutilations, totemic marks; physical features, dress, speech, social habits; the flag (Thomas, *op. cit.*, 599, 601).
 - d. Thus race-prejudice is superficial; it depends much on habit, the usual, looks, color; but moral standards are similarly evolved.
 - e. Hence oriental and African prejudice against white Europeans (Thomas, in *A. J. S.*, IX, 607-608; *ibid.*, XII, 439-40).
 - 1) Children, mother, dog, and chickens frightened at the "men in bags" (*op. cit.*, IX, 600).
 - 2) Australian woman *smokes* her white child.
 - 3) Malabarese make their gods black, their devils white, and paint their saints black all over (Waitz).
 - f. Race-prejudice and caste: two phases of the "instinct of hate"; but the "status of caste is reached as the result of competitive institutions" (Thomas, IX, 609).
2. Hence race-prejudice, *because artificial*, is easily overcome, especially when not the result of caste (Thomas, IX, 608, *passim*).
 - a. Cases of Stanley and Livingston: "ashamed of white skin" which seemed like "blanched celery" or "white mice" (Livingston); blushed to find himself wondering at his countrymen's paleness; could not help feeling that they "were sick" (Stanley).

- b. Southern white child and black "mammy."
- c. Negro loses race-prejudice (those in Sierra Leone, 1820).
- d. Southern physical horror of Chinese; not of Negroes.
- e. But the southerner clings to the feeling of race-superiority, though not shrinking physically: Mary Preston's conception of Othello (Thomas, IX, 610).
- f. Effect of prestige on our feelings for the Japanese; case of the Chinese.
- g. Efficiency and common interest overcome race-prejudice.
 - 1) As in Austria-Hungary under the new constitution.
 - 2) As in labor unions.

III. Evidences of Potential Race-equality (Thomas, "The Mind of Woman and the Lower Races," in *A. J. S.*, XII, 435-69; or the same in his *Sex and Society*, 251-314).

1. Relative brain-weight.
 - a. Average European brain weighs 3 per cent. of the body or 1360 grams. That of the orangutan is $\frac{1}{2}$ of 1 per cent. of body or 360 grams.
 - b. Brain of the negro is 45 grams less, that of Chinese 70 grams more, than the brain of the average European white.
 - c. Brain of woman is smaller, finer, but larger in proportion to body, than that of man.
 - d. Ancient, mediaeval, and modern cranial capacity about equal; evidence of the Paris cemeteries for the period from the 11th to the 18th century; comparison of ancient and modern Egyptians.
 - e. Individual variation in the same stock is greater than the variation between races.
 - 1) Among whites, the variation is about 650 grams.
 - 2) Gambetta's brain weighed 1160 grams; Turgenieff's 2012 grams.
2. Relative psychic powers.
 - a. Perception (Thomas, XII, 441 ff.).
 - b. Memory: of Australian and Eskimo is equal to that of the "oldest inhabitant" among the whites; that of ancient bard and modern scientist: Homer and Darwin.
 - c. Inhibition (Thomas, XII, 442 ff.).

- 1) Our proverb: "Hungry belly has no ears."
- 2) Queensland native's mark on unripe zamia fruit is a police safeguard.
- 3) Eskimo will starve rather than eat the sacred seal.
- 4) Blood-kinship and forbidden degrees in marriage among low races.
- 5) Inhibition of the Indian; of the dog.
- 6) Meaning of the alleged evidence of lack of inhibition; examples:
 - a) Fugian killed child who dropped fish.
 - b) Australian does not throw back small fish.
 - c) Civilized Americans waste national resources.

d. Abstraction.

- 1) What is abstraction: how the power depends on degree of complexity of life; on *practice*.
- 2) African proverbs: proverbs originate with the people, not the educated *élite*; like the *ballad* and *slang* (see examples in Thomas, *op. cit.*, XII, 445-46; taken from Ellis, *The Yoruba-Speaking People of the Slave Coast of West Africa*, 218 ff.).

e. Other illustrations.

- 1) Relative stimuli of death and separation (Thomas, XII, 447-48).
- 2) Laws of Kafirs and those of Hebrews.

f. Eastern ideals conservative: the enthusiasm for change is comparatively *rare* and extremely *modern* (Maine, *Pop. Government*, 132; Thomas, *op. cit.*, XII, 454).

g. Invention; relative power of the bow and of the air-gun; Aztik and European inventive powers compared.

IV. The Resulting Argument for the Theory of Potential Race Equality.

1. Race-prejudice has concealed the truth and led to the misrepresentation or the ignoring of the facts.
2. Present race-inequality in civilization, in mental and social achievement, is due mainly to institutions, environment, and opportunity.
 - a. Proofs from the awakening of Japan.
 - b. Proofs from the awakening of China.
 - c. Significance of the awakening of Turks, Persians, and Hindus.

- d. Is the black race an exception to the rule of potential race-equality?
3. We have not understood the true rôle of intellect as the directive agent; nor of knowledge and opportunity as compared with that of heredity (see Section XX, below).
4. We must give up the cherished belief in a few chosen peoples, nature's élite, to whom the higher functions of civilization have been especially committed.
5. Race-prejudice is the most hateful and the most harmful of human sentiments.
 - a. It has incited and excused cannibalism, warfare, and slavery.
 - b. It has justified religious persecution and economic exploitation.
 - c. It has fostered tyranny, cruelty, and the merciless waste of human life.
 - d. It has bred the spirit of caste; and it has done most to create the sweat-shop and the slum.
 - e. It is the archenemy of social peace throughout the world.
 - f. From Mississippi to China and the Congo everywhere it is a sinister factor in world politics.
 - g. Only through its removal shall we ever realize the vision of the dreamer—the brotherhood of man.

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I. *Race and Heredity*.—Jhering, *Evolution of the Aryan*, 69-70, 148-49, *passim*; Vacher de Lapouge, *L'Aryen: son rôle social* (1899); Pearson, *National Life and Character*, chap. i; Lippert, *Kulturgeschichte*, I, 37 ff., 43 ff. (active and passive races); Maine, *Ancient Law*, chap. ii (progressive and non-progressive races); Darmesteter, *Selected essays*, 155-77; Reid, *Principles of Heredity*, 289-300 (race mental traits mainly acquired. The view that psychic race-characteristics are chiefly hereditary is held by Michaelis, *Prinzipien der natürlichen und sozialen Entwicklungsgeschichte*, V, 57-87; and by Closson, "Hierarchy of the European Races," in *A. J. S.*, III, 314-27. With these compare Bagehot, *Physics and Politics*, 67-70, 83-87; Le Bon, *The Crowd*, 43, 91-92; Greef, in *A. J. S.*, VIII, 779-811; Ripley, *Races of Europe*; Schultz, *Race or Mongrel* (race-strength depends on race-purity); Gobineau, *Essai sur l'inégalité des races humaines* (2 vols., 1853-5).

II. *Potential Race-Equality*.—Ward, *Applied Sociology*, 95 ff., 107 ff., 156 ff., 236; Ripley, *Races of Europe*, 513-90; Gulick, *Evolution of the Japanese*, 21, 425-26, and throughout the book; Buckley, "The Japanese as Peers of Western Peoples," in *A. J. S.*, XI, 326-35; Thomas, "Province of Social Psychology," in *A. J. S.*, X, 445-55; or the same in *Congress of Arts and Science*, V, 363-68; *idem*, "Psychology of Race Prejudice," in

A. J. S., IX, 593-611; *idem*, "The Mind of Woman and the Lower Races," in *A. J. S.*, XII, 435-69; or the same in *Sex and Society*, 251-314; Barton, *Semitic Origins*, 1-29 (desires influenced by environment among the Arabs); Reid, as above cited; Morse, "The Psychology of Prejudice," in *Internat. Jr. of Ethics*, XVII, 490-506; Reinsch, "The Negro Race and European Civilization," in *A. J. S.*, XI, 145-67 (accents economic causes); Bryce, "The Relation of History and Geography," in *Contemporary Review*, XLIX, 426-43; *idem*, *Studies in Hist. and Jurisprudence*, I, 308, 265-68; Demolins, *Comment la route erie le type*; Babington, *Fallacies of Race Theories as Applied to National Characteristics* (1895); reviewed by Cliffe-Leslie, in *Fortnightly Review*, XVI, 753; Simons, "Social Assimilation," in *A. J. S.*, VI, VII; Hill, "Race Progress and Race Degeneracy," in *Sociological Review*, II, 140-51, 250-59.

Consult further the references in Howard, *General Sociology: An Analytical Reference Syllabus*, 40-43 (on evolution of desires), 43-46 (on environment as a factor in social phenomena), 48-50 (on assimilation by external influences). Section XX, below, and the accompanying citations bear on race-equality.

SECTION XX. THE RÔLE OF GREAT MEN.

A. The "Great Man" Interpretation of History.

- I. Personality and leadership in Early Society (Ross, *Social Control*, 275-90. Consult the monograph of Mumford, *The Origins of Leadership*).
- II. Tarde's Theory of Invention and Imitation (*Laws of Imitation*, pp. xiv-xv, xviii-xix, 2-3, 92, 170-73, 343, 346-47).
- III. Hero-Worship: The Doctrine of Carlyle; Its Fallacy.
 1. Overlooks the indebtedness of the great man to his environment.
 2. Ascribes the result of cumulative progress to the influence or genius of one man.
- IV. The Modern Evolutional Interpretation of History: Great Men are the Product of the Forces which produce the Crisis or Movement in which they Appear; Who is the "Social Hero"?
 1. Men are a part of the environment.
 2. The influence of heredity.
 3. The importance of opportunity.
 4. Society is the product of the collective work of all its members.

REFERENCES.

Spencer, *Study of Sociology*, 30-37; Tarde, *Laws of Imitation*, Index; *idem*, *L'Opposition universelle*, chap. vii. sec. ii; Carlyle, *Heroes and Hero-Worship*; James, *The Will to Believe*; Lloyd, *The Will to Doubt*;

Mallock, *Aristocracy and Evolution*; Baldwin, *Social and Ethical Interpretations*, chap. v; Ross, *Social Control*, 275-90; Mugeolle, *Les problèmes d'histoire*, 135-85; Grant Allen, "Nation Making," in *Pop. Sci. Monthly*, Supplement, Dec., 1878; Bordeau, *L'Histoire et les historiens*, 13-110; Barth, *Die Philosophie der Geschichte als Sociologie*, 217-24. See also the reference at close of "B" below.

B. Potential Genius and Democracy.

I. The Revelation of Potential Physical Force and the Consequences of its Liberation and Equipment.

1. Equipment of steam power.
2. Equipment of electric power.

II. The Revelation of Potential Psychic Force, and the Probable Social Consequence of its Liberation and Equipment. What, if through the Disclosures of Statistical Sociology, it Should Fall Out

1. That, in a practical sense, genius (talent, ability) is *made* and not *born*; that "Genius is in things" and not in men (Odin)?
2. That there are no "inferior" races nor "lower" classes?
3. That self-made men are a myth?
4. That democracy, triumphant spiritually as well as politically, shall be able to multiply the agents of civilization a hundred-, even three hundred-, fold?

III. Galton's Theory of Hereditary Irrepressible Genius.

1. Major thesis: Genius is inherited.
2. Minor thesis: genius is irrepressible.
3. First corollary: there is no undisclosed genius.
4. Second corollary: the man of genius is the exceptional man, the "glorious sport of Nature" (Huxley); hence social achievement, civilization, is the work of a very few agents, of a few inventors (in Tardean sense).
5. Third corollary: the only way to increase the quantity of genius is through the physiological method: by improving the breed (through the science of Eugenics).

IV. Theory of Potential Genius.

1. Major thesis: there is latent, potential, genius which through artificial means may become dynamic.
2. Minor thesis: affirms the intellectual egalitarianism of humanity (see especially Thomas as below cited).
 - a. Class-equality in inherited talent or genius.

- b. Race-equality in inherited talent or genius.
- c. Physical equality: the "democracy of birth" as real as the democracy of death (Spargo, *Bitter Cry of the Children*).
- 3. First corollary: knowledge, equipment, is the differential of dynamic talent or genius. Illustrated by Ward's analysis:
 - a. Genius (potential) equals intellect plus character.
 - b. Intelligence equals intellect plus knowledge (equipment).
 - c. Ability (dynamic genius or talent) equals intelligence plus character.
 - d. The differential therefore is knowledge (equipment) or opportunity.
- 4. Second corollary: the most practical way to increase the quantity of available genius is through the sociological method; by equalizing and improving knowledge (opportunity, equipment); for self-conscious society may increase its own intelligence which is partly an "acquired characteristic"; St. Simon's "Parable."
- 5. Note: This theory does not deny the utility of the physiological method which is but an application of the sociological method.

V. The Data of the Theory of Potential Genius.

- 1. Argument from the rise of the once politically submerged nine-tenths: slave—serf—proletariat—demos.
- 2. The statistical argument.
 - a. It strongly sustains the view that the submerged, by entering into possession of an equal share in the spiritual heritage of the past, will be able to contribute their even share to social achievement.
 - b. Results of Odin's remarkable statistical investigation of 6382 celebrated French men of letters of "merit," 1300-1830 (144 men of genius; 1136 of talent).
 - 1) Economic environment: of 619 men of talent 562 were rich; 57 were poor; hence, considering the relative numbers, the rich child has 50 times as many chances for fame as the poor child.
 - 2) Social environment: for 623 men of talent the relative chances for fame were 200 for the noble; 23 for the bourgeois; 1 for the laborer.

- 3) Educational environment: of 827 men of talent (1300-1825) 811 had good and 16 poor education; but of the 16 only three had a bad environment. Hence only 1-10 of 1 per cent were without special opportunity.
- 4) Local environment: influence of the cities; of the chateaux. Light on the question of relative ability of the sexes.
- c. General result: the equalization of opportunity may raise the world's fecundity in men and women of talent from the present ratio of 1 in 50,000 to 1 at least in 250 of the population; besides increasing the efficiency of all minds in the lower psychic groups.
- d. Results of the investigations of Cooley and Robertson (see the articles below cited).

VI. Therefore the Future Mission of Democracy is the Spiritual (Psychic) Liberation of All Men.

1. It is its function to set free the latent ability, the psychic force, of the partially submerged four-fifths of human kind; to abolish *spiritual privilege*.
2. To socialize or equalize education, that is, opportunity; to liberate the entire mental and moral capital of society.
3. It is its privilege to glorify ideals of social reform and regeneration; for all class-distinctions are wholly artificial; and bad environment, perverted institutions, unequal enjoyment of nature's goods, clog, choke, repress four-fifths of the talents of men.

On the other hand leisure, short hours of toil, means opportunity for creative thought; for under past and present conditions the mental powers of the toiling masses are always "run down": like the underfed orphan at "Do-the-Boys Hall" or the underfed mother who sang the "Song of the Shirt"; Gray's insight:

"But knowledge to their eyes her ample page,
 Rich with the spoils of time, did ne'er unroll;
 Chill penury repressed their noble rage,
 And froze the genial current of the soul.
 "Some village Hampden, that with dauntless breast
 The little tyrant of his fields withstood,
 Some mute inglorious Milton here may rest,
 Some Cromwell guiltless of his country's blood."

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Galton founded the new science of "Eugenics," having for its purpose the better breeding of men and women through wiser selection. See his *Natural Inheritance* (1899); *idem*, "Possible Improvement of the Human Breed," in Smithsonian Institution, *Report* (1901), 523-38; *idem*, "Eugenics," in *A. J. S.*, X, 1-25, XI, 11-25; *idem*, *Probability the Foundation of Eugenics* (Oxford, 1907); *idem*, *Eugenics* (London).

The literature of Eugenics is rapidly growing. For example, consult Thomas, "Eugenics: The Science of Breeding Men," in *American Magazine*, LXVIII (1909), 190-97; Keller, "Eugenics: The Science of Rearing Human Thoroughbreds," in *Yale Review*, XVII, 127 ff.; Pearson, "The Scope and Importance to the State of the Science of National Eugenics," in *Popular Science Monthly*, LXXI, 385-42; the books of Saleeby, Tenney, Thorndike, Galton and Schuster, and the articles of Hunt, Taylor, Trotter, and Saleeby mentioned in the "Select Bibliography."

II. *Potential Genius*.—Helvetius, *De l'homme*, etc. (2 vols., London, 1773); Odin, *Genèse des grands hommes* (2 vols., 1895); Ward, *Applied Sociology* (1906), publishing Odin's tables with modifications; *idem*, *Dynamic Sociology* (2 vols., 1883, 1897); *idem*, *Psychic Factors* (1893); *idem*, *Pure Sociology* (1903), Index at "Genius"; *idem*, "Broadening the Way to Success," in *Forum* (1886), II, 340-50; Candolle, *Histoire des sciences et des savants* (2d ed., 1885); Cooley, "Genius, Fame, and the Comparison of Races," in *Annals* (1897), IX, 317-58; *idem*, *Social Organization*, 214, 317, 348, 378; *idem*, *Human Nature and the Social Order*, Index at "Genius" and "Leadership"; Robertson, "The Economics of Genius," in *Forum* (1898), XXV, 178-90; Fiske, "Sociology and Hero-Worship," in *Atlantic*, XLVII, 75-84 (replying to James); Allen, "Genesis of Genius," in *Atlantic* (1881), XLVII, 371-81 (replying to James); Jacoby, *Etudes sur la selections* (1881, 1904). On mental egalitarianism, see Ward, *Applied Sociology*, 95 ff.; Thomas, "The Mind of Woman and the Lower Races," in *A. J. S.*, XII (1907), 435-69; *idem*, "The Adventitious Character of Woman," in *A. J. S.*, XII, 32-44, both articles reprinted in his *Sex and Society* (1907); Gulick, *Evolution of the Japanese*; and the literature cited in Section XIX, above.

Baldwin, *Social and Ethical Interpretations*, 163-93, in part agreeing with James as above cited, regards genius as a "variation," produced however not without "social" influence. With this view compare Ross, *Foundations*, Index at "Genius"; *idem*, *Social Control*, 83, 356-59; *idem*, *Social Psychology*, 41, 175, 360. Contrast the view of Bourdieu, *L'histoire et les historiens* (1888), who, rejecting the great man or hero theory, ascribes social achievement to the nameless many; with that of Lacombe, *L'histoire considérée comme science* (1894), who exalts the function of the individual. In this connection should be studied the psychological analysis of greatness by Davis, *Psychological Interpretations*, 239-53.

Compare Mallock, *Aristocracy and Evolution* (1898); *idem*, *Social Equality* (1882); Mach, "On the Part Played by Accident in Invention and Discovery," in *Monist*, VI (1896), 161-75; Fiamingo, "Individual Determinism and Social Science," in *Annals*, VII (1896), 270-85; Bagehot, *Physics and Politics*, 90 ff. (on leadership).

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A satisfactory bibliography of social psychology has not yet appeared. The list of works on "Individual and Social Psychology" compiled by Benjamin Rand in James M. Baldwin's *Dictionary of Philosophy and Psychology*, III, Part II, 974-87, is useful; and even more helpful is *The Psychological Index; A Bibliography of Psychology and Cognate Subjects*, now 15 numbers, appended to the respective volumes of the *Psychological Review*. Valuable "lists of authors" are contained in Lester F. Ward's *Psychic Factors* and his *Applied Sociology*. Particularly serviceable are the footnotes and the "Bibliography of the Sociological Writings of Gabriel Tarde" presented in Michael M. Davis's *Gabriel Tarde* and his *Psychological Interpretations*. In the following list are included only such works on general sociology as are of distinct service for the study of social psychology. On the other hand, the list contains the more important miscellaneous books drawn upon for examples and illustrations. It may be supplemented by the "Select Bibliography" published in the writer's *General Sociology: An Analytical Reference Syllabus*, published by the University of Nebraska in 1907.

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